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The Chaplain

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EPISTLE TO THE HOME FOLKS.....*Ch. Vincent A. Cox*
GOD IN THE HAVOC OF WAR....*Ch. Lawrence D. Graves*
SEX AND RICHNESS OF LIFE.....*Ch. Arthur B. Mercer*

Also:

ILLUSTRATIONS • POETRY • IDEA EXCHANGE
BACKFIRE • THOUGHT-STARTERS • PERSONALS
WORK METHODS • BOOKS • THEY SAID IT!

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DR. WILLIAM BARROW PUGH
Chairman, General Commission and S.M.C.L.

RT. REV. HENRY K. SHERRILL
Vice Chairman, General Commission

BISHOP EDWIN F. LEE
Director, General Commission

DR. DANIEL A. POLING
Vice Chrmn., Service Men's League

REV. IVAN M. GOULD
General Secty., Service Men's League

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Editor: CLARENCE W. HALL, Litt.D.
Associate Editor: JACOB S. PAYTON, D.D.

• *Here are things which can destroy the peace. Let's smite them first!*

The Allied "Little Foxes"

By Senator Alexander Wiley

United States Senator from Wisconsin; Member, Foreign Relations Committee

IN the Song of Solomon, there are the words: "Take us the foxes, the little foxes, that spoil the vines; for our vines have tender grapes." These ancient words are particularly applicable today to international relations. While millions of Allied soldiers are still in foxholes, "little foxes" abroad and at home are gnawing at the infant vines and devouring the embryonic grapes of Allied friendship. They have only begun to bite. Their snarls of recrimination can be heard in the air with ever-increasing harshness.

It matters little as to the sincerity of the intentions of the misguided "little foxes." What does matter is the obvious and hidden harm that they do.

It is sheer folly to assume that the United Nations are "out of the woods" so far as the future peace is concerned because of the promising results of Casablanca, Teheran, Dumbarton Oaks and Yalta. Instead, we and our Allies are actually still stumbling through the deep woods of historic suspicions and distrust.

Remember, we have scarcely begun in our efforts to prove that our own sacrifices, let alone those of our Allies, have not bee in vain. We have already sustained over 800,00 American war casualtie —killed, wounded, pris oners and missing. In finitely less important bu also of great significance the war has already cos us more than a quarter o a trillion dollars. Thi expenditure in blood an treasure is thus three times th toll of American casualties i World War I and seven times th financial cost of our participatio in that relatively futile war.

Remember that the Dumbarto Oaks proposals for world securit and organization, even after the are confirmed, with or withou amendment, must still undergo long and difficult period of trial and-error experimentation.

Remember that not one of th 44 attending nations at the Breto Woods monetary conference la July has as yet entered into th proposed International Bank of Re construction and Development, an International Stabilization Fun Our own Congress has barely be gun to consider our possible en trance into them.

Remember that successful wor co-operation is a delicate an growing thing. It cannot retrogre

be content with a static status, it must evolve as dynamically the world conditions require.

Remember that Europe and Asia l. for a long time after the guns e ceased firing, still erupt with nor and major explosions of der disputes, revolutions, cab- t crises, and even possibly as- sinations. These disturbances l sorely try the patient and un- erving determination for Allied ty of those who are experiencing m and observing them.

Remember that peace may not because of one major assault by al powers upon it, but rather be- use of the long series of minor unds that do not heal.

I

n view of all this, we can ill af- d the "little foxes" who will seize on each of these vulnerable nts in the structure of world ace. We must all do some sane, aight and cool thinking on these tters.

We and our Allies must act to stroy the "little foxes" which are king in so many of our citizens' easts. We must do so not in a nner that will further arouse the ast in them, but through the ap- oach of bringing light to them d appealing to the best that is hin them.

But we must not miss the mote t is in our own eye while we to spot the beam that is in our thers'. We must watch our own ech and thoughts lest we unwit- gly join the ranks of the "little es."

t is easy enough to become a tle fox." It is easy enough to let old grudge against an ally pour out like hot lava upon the slightest provocation. It is easy enough to hurl back through the window of an allied neighbor nation's house a verbal brick thrown by some hot-head abroad which has smashed our own glass pane. It is easy enough to allow our hair-trigger temper, on edge after three-and-a-half years of war, to explode when some touchy ally, whose nerves are infinitely worse on edge, lets loose an irresponsible tirade against us.

It is easy enough to "go off the deep end," misinterpret events and speak unsoundly, thanks both to an insufficient study of the situation and to the ridiculous censorship that veils even innocuous non-military matters. After the war it will be especially easy to lose our heads in what may prove to be the fury of economic competition with our Allies, and, as a result, to unleash outbursts against them.

But we must avoid such behavior like a plague.

II

This does not mean that we must not indulge in constructive criticism of our Allies as often as the spirit of justice moves us. On the contrary, we, like our Allies, must stand up and be counted for our principles. We must make our position abundantly clear even if, before conciliation, it be diametrically opposite to the position taken by our Allies. We must not become a silent partner to international justice or a "yes man" to arbitrary strong-arm tactics by one or more of the United Nations. We must not go around with a silly Pollyanna-like, all's-well-with-the-world smile on our faces. We must neither

ignore nor do violence to our own interests. We must be realists, hard realists.

But realism demands now that we and our Allies make whatever criticism we have in an honest, fair and non-hysterical manner. Realism demands that we keep our sleeves rolled up to finish this war quickly and decisively rather than to cuff our partners. Realism demands that we and our Allies take the chip off our shoulders, the blood-look from our eyes and the venom from our tongues. Realism demands that we discipline ourselves mentally.

III

Here, as a possible aid to such mental discipline are ten rules which we might remember whenever we get the urge to take a nip out of the vines of Allied unity:

1. *Keep first things first in our eyes and in our actions.* Unity and victory in war and peace are our primary goals. They are two sides of the same coin.

2. *Keep our perspective.* Don't magnify molehills into mountains or minimize mountains into molehills.

3. *Hold on to our patience and continue to wrestle with the problems before us.* Don't throw up our hands and mentally stalk out in a fury. We and our Allies are in the war-and-peace business for keeps and we dare not behave like prima donnas with each other.

4. *Consider issues from the other nation's point of view before criticizing.* Put ourselves into the other fellow's shoes and feel what is causing his complaint.

5. *Find first the common ground between ourselves and our Allie and then the contested ground rather than vice versa.* Seek ou first the things which unite u rather than divide us, tha strengthen rather than weaken th bond between us.

6. *Iron out disagreements in rational manner.* When we hav found an issue on which there genuine and honest difference o opinion, discuss it calmly and log ically in a mutually satisfactor give and take. An Allied Confer ence room is no place for table pounding or breast-beating.

7. *As individuals, so with nation develop poise not poison withi ourselves—humility, not bravad restraint, not rashness.* Every las United Nations' citizen will hav to possess the stature of statesma insofar as possible.

8. *Maintain undiminished th hope for a just and lasting peac* It will do little good for our states men to sign treaties and for us t assent to their signatures if we d so in a mood of cynicism. Whe hope for the peace is lost, all els is lost—the will, the intent, th purpose, the ingenuity.

9. *Trace ideas to their lair an discover their origins and potentia implications.* Be alert to the new from abroad as never before. B so well informed, so wide awak that we will discern trends an "spot" developments as soon a possible.

10. *Think of things through th eyes of our soldiers fighting in th line.* They are watching our action They will demand an accounting i when they return, they find tha we have botched the foundation for a just and lasting peace.

TEXT: *"I say unto thee, ye must be born again."*—John 3:3

"This Is a Must"

By CHAPLAIN ERNEST L. BRANDIS

THE word "must" is taking an ever enlarging place in our ly living. The folks back home using it in connection with the ngs they "must" do concerning ir food, clothing, gasoline and n cigarettes.

n the Army "this is a must" ans that we are in for some ght new ideas, some training or ulation that we can't get around. is just one of those things that to be endured. No matter how ch we may gripe we know we'll ve to accept it and make the best it.

"Must" is a word of discipline. might seem a bit unusual to us t Jesus should have used it in nnection with one of his miracles. r these unusual, spectacular or n supernatural events seem to eal God's ways to man by aking the great disciplines of and logic, for the purpose of ping man. At times Jesus acted her strangely concerning his racles. Often he told his dis-les not to speak of them. Those cured he admonished "to tell no n," as if they were some sort of ret meant only for the immedi- person concerned.

We were just about convinced t the times of personal miracles re over until we came over here. w we feel differently. There are y few of us who haven't experienced things about which we feel that the only thing that can be said is, "It *must* have been a miracle."

It isn't hard for us to understand what Nicodemus was talking about when he came to Jesus saying: "Your faith, Rabbi, must be connected with God. You are one who shows us miracles." Jesus saw that he wanted to talk of the unusual experiences of life, so the miracle of rebirth was brought up. Nicodemus didn't understand. Jesus explained the life of the spirit and then went farther to say, "You *must* take part in this miracle. . . . You must be born again."

He meant that Nicodemus must change. He couldn't help himself. Over a period of a few short years he would change as completely as if he were an entirely different person from this young man who now came seeking the mysteries connected with the way of Christ. Now he was young, teachable, and it would be not too difficult a thing for him to follow this new teacher. On the other hand there was his position to consider. A Pharisee, a ruler of his people, perhaps he had sensed how a man in just that position could change over the years. For that very reason he now spoke to the man of God concerning his power over the change that comes into a man's life.

With some men it is an easy

matter to put your finger on the direct cause of trouble or unrest of mind. The loss of property or position, or the presence of serious trouble of one sort or another, may often be quite enough to change a man to such an extent that it would take a real miracle to straighten him out again. But what of the average man? The one of the general run of life, the one who just seems to make out somehow, who seems to get a certain satisfaction out of life but changes in the process, hardens, gets cynical or just runs down hill. It isn't an easy thing to put your finger on.

If you have been reading the newspapers and magazines from home recently you will know that the folks back there are greatly concerned over the fact that we will come home changed men. Many of us will come out of this experience as different as if we had been completely reborn. They are rushing around madly trying to find the answers to the differences that will arise. It is expected that either physical handicap or mental anguish, or both, will make us restless, irritable, tough, immoral or change us in some other way that will constitute a problem for the home folks. They seem rather resigned to their fate. They expect us to be changed—and we will be!

There will be plenty of experiences that we can tell about when we get home—the crazy things that happened, the friends we made, the things we did together, the narrow escapes we had. These are surface things, but they will set us apart as unusual and spectacular men. We shall be looked up to as men of experience. We shall wield great influence, for a man is supposed learn a great deal in a foxhole. A tracted by the unusual, used to th spectacular, they now want abo all else the even greater miracle inner, personal peace. Our who future in life centers in wheth we believe implicitly that God c take men like any one of us, th material with which he *must* wor and create the personal miracle the changes that Jesus was alwa bringing about, the peace that l was constantly giving to men in a circumstances and conditions life. God's answer to us is the san Christ gave to Nicodemus: "Yo *must* take part in this miracl You must *be* this miracle."

You have got to change. Nothi around you either here or at hon will let you remain the same. you are weak you can blame yo weakness on the war and what yo went through. There will be plen of people who will believe yo especially those who love you.

If, on the other hand, you ha enough Christian character to fa the temptations that come wh one is in a very favorable positio then your homes, your church and your nation will have eve reason to be thankful for th changes that have come into yo life.

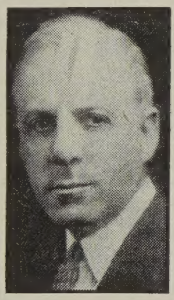
Lincoln understood the chang necessary in the lives of men a nations when he hoped "that th nation under God might have new birth." He used the words, " freedom" but what greater freedo can there be than the real freedo granted our spirits by the One wh says "Ye *must* be changed," a provides the changing power fort with!

Christian statesmanship alone can end all wars!

When Will the War End?

By David Lawrence

Editor, "The United States News"



"WHEN will the war end?" Perhaps more than any other, this question is being asked on every side today. It is a universal question, but unhappily the answers that we hear are not answers. They are merely dates in the calendar when one period of hostilities may be expected to be over, when two sets of belligerents may lay down their arms. The answers you hear are confined to the operations of armies and navies and air forces. When we think of the war's end, we usually have a definitely fixed concept in our minds—on one day there'll be an armistice and on the next day there will be peace.

Instead we should think of "war" as the expression of a deep-seated impulse—the impulse to human friction. It, therefore, doesn't begin when armies open fire on one another or end when the guns are silenced. It begins in the hearts and minds of men and women long before the bugles sound and the drums play. It continues long after the last of the heroic dead have been buried or the returning armies have been demobilized.

Unless we are willing to face the true origins of war we shall not know how to isolate the germs that make it epidemic. Unless we are willing to make searching examination of the causes of human friction, we shall not understand the cure for either external or internal war.

We shall not understand war between nations unless we understand friction between individuals. All the pent-up anger and indignation which the individual feels when he is the victim of what he considers to be an injustice is multiplied many times when embodied in the collective passions of an inflamed people. We have national hates just as we have individual hates. We have national selfishness and greed just as we give vent to individual selfishness and individual greed.

I

National behavior is the sum total of the assertive impulses of the individuals who lead or influence the nation. It is so in Japan and Germany. It is so in Britain and America. If we consider ourselves further advanced along the paths of so-called civilized society, it is because the instincts of the people in the democracies have

managed to a certain degree to overcome the brutish, the crude, the devilish passions that other nations not so far advanced have not yet succeeded in mastering within themselves.

We know and must admit, if we are honest with ourselves, that the standards of moral conduct are neither vague nor obscure. They are clear and unmistakable. We may choose to ignore them. We may with defense mechanisms—so readily recognized by the psychologist—make excuses that times are different and circumstances more complex than they were 2,000 years ago.

But these are the evasive excuses of the guilty mind. We do not like truth because sometimes it is unpleasant, it is inconvenient, and also it is frequently expensive in pride as well as money. This, nevertheless, does not and cannot alter the basic principles of human ethics.

So it is with nations. We know wherein we have erred. We know full well what we neglected to do before 1939, before 1914, before these devastating fires started 'round the world. We know now every bit as much as we ever will know as to the true causes of international war. The facts are there, the truth is engraved on the tablets of history. When will we begin to admit the truth? When will we begin to see that all wars are man-made and that they are the direct result of the unwillingness of man to face truth and correct his conduct to conform with truth?

Institutions are not weak or strong as of themselves. They are weak or strong in accordance as the individuals who control those institutions are weak or strong. I will go a step farther. Those individuals who control our institutions are themselves effective or ineffective therein only as they are faithful or unfaithful in their personal lives to the basic truths or principles known as the Christian philosophy.

I can see, therefore, no increase in the application of Christian philosophy by nations unless their respective leaders are ready and willing to sacrifice the indulgences of their own lives in a complete surrender of self to God's will and guidance.

II

I am just one of those simple persons who believes that governments are as good as the persons who happen to be the governmental officials; and that if these persons are honest and without fear and have faith, and are believers in the Christian philosophy and practitioners of it, we will have good government.

So when we look for Christian statesmanship we must first look for Christians. The need of the world today is Christian statesmanship which will come as a natural corollary to the presence of Christianity in government.

Now, what do we mean by that? Those who just adhere to the Christian doctrine? No, we mean those men who have learned humility, and men who have learned honesty—fundamental honesty.

This is not a selection which any political party or group makes. The people make the selection in the final analysis. We get the kind of

n in government the people care send us. And what's more, we ep the men in government that people tolerate.

The thing that is still absent to- y is a Christian statesmanship the part of the people. If you y knew how responsive govern- nt is to pressure from the peo- , you would recognize your own rength. But we do not seem to ve it in time of war. People do t seem to have bestirred them- ves, yet, about the things that e coming after this war.

Yes, there is an absence of Chris- n statesmanship and an absence Christian philosophy on the part the government. And it seems me to be a mistake on the part the people, too, who are taking r present situation as a matter course, while our public men e getting little dissent from any arter.

III

It may rightly be inferred from is that I believe the real answer the universal question—"When ill war end?"—is to be found in appraisal of the spiritual prog- ss which the world is making. would affirm that answer and add so that spiritual regeneration of e individual is even more ex- licitly the answer.

We must be ready to teach in r own homes to our children t just the rituals of this sect or at religious creed. We must lay e foundations of spiritual under- nding without which all reli- ous rituals are meaningless. We ust cease to put so much emphasis our differences and begin to t more emphasis on our points of agreement. There must be states- manship in the field of spiritual education. We must eliminate pro- vincialism there just as we must courageously begin to cleanse the world of provincialism in govern- ment.

IV

It would be as mistaken, of course, to place the sole respon- sibility on the leaders of govern- ment as it would be to confront the ministers of the gospel with the sole burden of improving our spir- itual health. The job is not collec- tive; it is individual. We stand some day before God alone. We enter the examination room, not in groups or as an organization or as a government, but as individ- uals—responsible as the trustees of a human life bestowed upon us by God.

The convulsions of history may transform the map of nations or the abodes of individuals, but the basic ingredients of human be- havior remain the same. Constitu- tions may come and go, laws may be repealed or amended, but the codes of morality and the compen- sations of a righteous life do not change. For, whether we examine them in the light of the Ten Com- mandments or review them in the Sermon on the Mount, we see human conduct so clearly defined that we know instantly in our hearts what is or is not sin.

Nobody of science has been able to reproduce life or to defeat death. If we are willing to concede the miracle of birth and the miracle of death, why is it not logical to concede the power of God over us in the intervening days and nights

of our years. We are the children of God. Can we not be the agents of God—trustees not merely for ourselves as individuals but for the whole collection of human beings in and around us?

If we understand the true will of God, we will not allow ourselves or anybody else to compromise with truth and thus sow the seeds of international friction. We will instead dedicate ourselves to th greatest thing in the world—th influence of human love in bus ness, in the professions, in factori and on farms, and above all in th relations of government to gov ernment. And when enough per sons do that, war will come to a end.

(Condensed from editorials in "The Unit States News"; reprinted by permission.)

"GOD'S PUNISHMENT ON US"

In a recent Associated Press report by Louis P. Lochner, with the Seventh Army in Germany, the reporter says:

"Nothing is so rare in Hitler's army as an accredited army chaplain, but I ran into one at last. Hitler only grudgingly permitted the appointment of army chaplains if generals with Christian backgrounds insisted.

"This captured chaplain had no alibi to offer for Germany. He sees just, though extremely stern, retribution in what is now happening to the Reich. This chaplain asked that his name be withheld for the sake of relatives in the interior of Germany.

" 'Our freedom of action was severely limited,' he said. 'Though many priests and ministers showed bravery under fire, a personal order by Hitler barred the clergy from decorations and citations. Every sermon was carefully scrutinized to discover possible disloyalty. Only if I, in charge of a whole division, happened to be available, could spiritual comfort be administered to a wounded or dying man.

" 'In each division were many ordained clergy of both faiths drafted as soldiers or officers. None of them was permitted to function as a minister except with written permission of the divisional commander.

" 'God's punishment on us is terrible but deserved, as far as the nation as such is concerned. Hitler once promised that in ten years he'd make Germany a place nobody would again recognize. How terribly prophetic have these words proven!' "

Presenting . . .

The New Chief of Army Chaplains

THE EDITORS of this magazine take pleasure in extending to Chaplain Luther D. Miller, newly appointed Acting-Army Chief of Chaplains, the congratulations of the General Commission and the Service Men's Christian League upon the honor conferred upon him by assignment to this high office. In this greeting we are sure the chaplains of all branches of the service will join us.

Chaplain Miller

In taking this important post, Chaplain Miller succeeds a man who, more than any other, is responsible for the present prestige and high standing of the Army Chaplain Corps—Major General William R. Arnold—who has been most ably seconded by the administrative genius of the Deputy Chief, Brigadier General George F. Rixey.

Chaplain Miller, a Pennsylvanian, is well known in the service as well as in his own church, the Protestant Episcopal, and has amassed an outstanding record during his 26 years as an Army chaplain.

Born in Leesburg, Pa., Chaplain Miller was graduated from the Chicago Theological Seminary in 1917, with a bachelor of divinity degree. He entered the Army August 15, 1918, and was accepted in the regular Army September 21,1920. He was graduated from the Chaplains' School, Fort Knox, Ky., in 1922.

With the regular Army, he has served at many posts in this country and overseas. From 1925 to 1928, he was at Tientsin as chaplain of the American barracks. Then he was off to Hawaii for four years. Later he was ordered to Fort Sam Houston, Texas, in 1939.

During the early period of Army preparedness and expansion, Chaplain Miller served this important Southwest post until March, 1942, when he was transferred to Columbia, S. C., as chaplain of the 1st Army Corps.

He went overseas in September, 1942, with that force, serving in Australia. In May, 1943, he was named Army chaplain for the "fighting" 6th Army, and followed it to the jungles of New Guinea and later the Philippines. He was stationed in Manila until his recent return. It was in August, 1942, that he received his temporary appointment as colonel.

TEXT: *"And I will bring you into the wilderness of the people, and . . . plead with you face to face."* Ezekiel 20:17

Christian Witness in a Wild Day

By JOHN H. GARDNER, JR., D.D.

First Presbyterian Church, Baltimore, Md.

BACK in the days of the Great Captivity, a young prophet of the Most High God received a call one day from a deputation of men. They were important figures. They constituted the chief men of the Hebrew people. They were out of sorts with life. Perhaps the young prophet could assure them that soon their lot would improve.

The young preacher, however, could not bring himself to their point of view. They saw their hard lot as a nuisance to be rid of as quickly as possible. The soul of the prophet knew that they needed a deeper understanding of their situation—in short, a message from God. And this they received. It was a promise, as the text says, that a period of training and testing would equip them for a new kind of life. It was also an assurance that God would meet them in the hour of their confusion.

"Into the wilderness of the people"—just what does that phrase mean? If in your imagination you can conjure a map of Asia Minor, you will recall the fact that east of Palestine lies the desert of Arabia. Caravans of travelers must needs travel in a semicircle east of Damascus in order to find oases. It was a forbidding area. It was the ancient routes of armies and of traders. This was the "wilderness of the people."

What did Ezekiel mean? He meant to say that Israel would pass through a period of confusion and trial. In our time we also have entered such a wilderness. Some thirteen million of the flower of American youth have been uprooted from their normal life and forced to undertake the task of fighting a global war. Behind them a still larger group of civilians have left their former communities to fashion the weapons of this warfare. The result in human life is confusion thrice compounded. Moral concepts have been altered by many, some even forgetting where they left theirs. In terms of living, these days have radically altered all normal routine.

God does bring people into such times. When life is settled and serene, we sometimes feel that we can get along without God, so long as we have plenty of the creature comforts. Then the selfishness and the carelessness of life catch up with us. The day of testing suddenly dawns. It is our lot again

e in such a time of confusion. That is one part of the message this young prophet.

Ezekiel also spoke for God in one ner particular. If the people must ss along an ancient highway of moil and testing, there was yet a at hope for them. *God would be re!* "He who neither slumbers sleeps" would be present in at wilderness. "There will I plead th you face to face."

God never forsakes the heart that es out to him. He never leaves mself without a witness. Even in e worst of the travail, he would there!

This would be Israel's glory and eir hope. And is it not ours today? Men cheerfully undergo hardships and come face to face with death on a hundred strange shores because they believe that all this terrible road will lead them finally to a desired goal. They are not fighting to vindicate the greatness of America. Far more real are the homes of loved ones, and the democratic way of life. But none of these are safe unless out of the mire there blooms at last the fair flower of faith.

God may bring us into strange and terrible places on the road of life. The cross of Christ is not a mere study in mob psychology. It was God at work redeeming a lost world.

TODAY, AFTER HAVING TRAILED ME over two continents, two islands and through three army units, my first copy of THE CHAPLAIN reached me near the German border.

It is just the sort of thing we chaplains need. For more than two years I, like many of my brethren, have been denied the luxuries of a library. We are not even permitted to have a tent in which to have privacy for prayer and study. And yet, with hearts aflame, with unerring vision, with convincing logic, we are expected to preach the glorious Gospel of our Lord Jesus Christ to men who are going forth to die, perhaps before the sun sets. This we are to accomplish as often as two or three times a day, sometimes seven times a week. Our place of worship is most often the inspiring atmosphere of a cow stall or a concrete pill-box. Without benefit of musical instrument or choir, without pews or pulpit, to the accompaniment of thundering artillery and bursting bombs, we lift up our hearts to the God who alone can supply our need for this hour and then as spokesmen for God, we, as chaplains, are to bring his Message.

Our brethren on the home-front, who have been doing such an excellent job of placing in our hands an abundance of splendid reading material for our men, have now taken a most praiseworthy forward step in providing us with THE CHAPLAIN. We need a "spiritual lift" occasionally. We need help in finding appropriate texts. We need mental stimulus. We need the outstretched hand of assistance with our task from home-front ministry. The magazine promises to be that. May God prosper you as you "carry on" with us.

—CHAPLAIN CLARENCE E. WALSTAD *(Lutheran Brethren)*

THEY SAID IT!

• *An apt quotation is oft as good as an original remark*

He who offers God a second place, offers him no place. —RUSKIN

Habit, if not resisted, soon becomes a necessity. —AUGUSTINE

Christianity isn't worth a snap of your fingers if it doesn't straighten out your character. —D. L. MOODY

Judge not thy friend until thou standest in his place. —RABBI HILLEL

We can often judge the character of a man by what he gives up when it becomes necessary for him to economize. —D. C. YODER

It is a great mistake to suppose that God is only, or even chiefly, concerned with religion. —WILLIAM TEMPLE

I have never heard much of the resolutions of the apostles, but a great deal about their acts. —HORACE MANN

The Chinese have a proverb: "If there is righteousness in the heart, there will be beauty in the character. If there be beauty in the character, there will be harmony in the home. If there is harmony in the home, there will be order in the nation. When there is order in the nation, there will be peace in the world." —DANIEL L. MAR

The man who is interested in blowing his own horn is seldom interested in harmony. —ROY L. SMITH

Gentlemen, I read my Bible ever day, and I recommend that you c the same.

—GENERAL BERNARD L. MONTGOME

If people think apart they will in evitably walk apart. —J. B. GAMBRE

The serene, silent beauty of a hol life is the most powerful influence i the world, next to the might of Go —PASC

One man with courage makes majority. —ANDREW JACKSO

Most of the shadows in this li are caused by standing in our ow sunshine. —HENRY WARD BEECH

Jesus did not come into the wor to make life easy. He came to mak men great. —BISHOP FISI

I would rather be beaten in th right than succeed in the wrong. —GARFIE

When men speak ill of thee, so liv that nobody will believe them. —PLA

I shall soon be in my grave. Suc is the fate of great men. So it w with the Caesars and Alexanders. Ar I, too, am forgotten. . . . My exploi are tasks given to pupils by the tutor, who sits in judgment over m I die before my time; and my dea body, too, must return to the ear and become food for worms. Beho the destiny now at hand of him wh has been called the great Napoleo What an abyss between my gre misery and the eternal reign of Chris who is proclaimed, loved and adore and whose kingdom is extending ov all the earth! —NAPOLEON BONAPAR

We're a far wiser people than we were a quarter century ago!

We Can Win the Peace

By James Gordon Gilkey, D.D.

South Congregational Church, Springfield, Mass.

OBVIOUSLY the military victory for which we are fighting is now at hand. There is every reason to think that Germany will be defeated this year, and Japan next year or the year after. But what about winning the peace? Century after century the same basic problems present themselves to human beings. but as they do so human beings themselves change. Their knowledge widens, their power increases, their ability to manage difficulties grows. Thus, though the same problems continue emerging, humanity makes a slow advance. Men succeed in handling today situations which they could not handle yesterday. To say merely that history repeats itself, and then to prophesy that the problems which were insoluble twenty years ago will still be insoluble twenty years hence, is to overlook one of the most important facts history records. It is the fact of human advance. Humanity now succeeds where humanity once failed.

Last spring one of the men of our church, a captain in the Army, completed a long term of dangerous service in Iran. His superiors offered him a furlough and the chance to fly home, and he accepted the offer eagerly. One Saturday morning at ten he took off from a flying-field near the Persian Gulf, and headed for North Africa. Arriving there he stepped into a second plane which had already warmed up for the hop across the Atlantic. Monday morning at nine he reached New York. Only forty-seven hours from the Persian Gulf home! A few years ago such a trip would have been impossible: in 1944 it was a routine performance. Why the change? Why the new victory over Space and Time? Because men's powers have increased, increased enormously. The distance from the Persian Gulf to New York remains the same as it always was, but there is a profound change in the *human* situation.

Suppose we confess frankly that the difficulties of establishing world peace will be quite as great after this war as after the previous war. Selfishness, stupidity and ancient hatreds will still plague us. Complicated problems of territorial adjustments and political change will still hamper us. The blind life-process may produce another person as troublesome as

Hitler, and then some fantastic combination of circumstances may give him power enough to precipitate disaster.

But when all this has been admitted, something else—something hopeful—must be said. Since 1918 there have been four highly-significant changes in the human situation. These changes are so great that human beings are now able, I believe, to do something which they could not do twenty-five years ago. They are now able to establish and enforce a long peace. What now are these highly-significant changes in the human situation?

The first is the emergence, here and in every land, of a new understanding of international situations, a new concern over international problems. Much of this change is traceable, of course, to the radio. Did you ever realize that there was no broadcasting whatever during the First World War? Did you ever realize that not one of the speeches made at the Peace Conference in 1919 went out by radio? The first broadcast ever made took place, I believe, on November 2, 1920. That evening Station KDKA in Pittsburgh announced to a few radio-listeners the results of the Harding-Cox presidential election.

How different the situation now! Today, here and everywhere, there are news broadcasts every hour, there are daily interpretations of current events, made by well-informed and intelligent men. There are frequent radio debates in which alternative solutions for current world problems are laid before a vast, unseen audience. Suddenly the human race has acquired a significant new power. Today millions of human beings have a prompt and exact knowledge of international events. As a result they feel a profound concern over the way in which international situations are handled.

II

Everyone now sees clearly what must be done if there is to be world peace. To begin with, there must be established an international organization in which all the strong nations will have part. They may be included in a single world-wide organization, or they may be associated in a series of regional federations. But all of them must enter the new alliance. If one or two remain outside, the alliance will eventually disintegrate and then the dream of world peace will be shattered.

Twenty-five years ago many people failed to perceive this fact. Many Americans, for example, fancied that this country could remain aloof from a world organization, could preserve a strict neutrality when international quarrels arose, and could then enjoy a private peace. Our experience at Pearl Harbor destroyed that illusion. We suddenly discovered that no matter how hard we try to isolate ourselves from the rest of the world no matter how hard we try to remain at peace, we may be plunged into war. We may be plunged into war because some warlike nation may attack us. Almost in a day American thinking on this point changed, moving ahead from an old notion that was false to a new belief that is true.

Everyone also realizes that the new international organization

ust have force at its disposal and ust be ready to use force. Only n can peace be preserved. Here ain there has been a significant ange of opinion since 1918. At the opening of the Dumbarton ks Conference last September, Alexander Cadogan, leader of British delegation, made this eresting statement: "After the st World War there was in many stern nations the feeling that ce is an immoral thing. Now re is a widespread realization t only as the victors in the pres- t struggle remain strong can ace be preserved. This is one of salutary lessons we have rned during the past twenty- e years."

Yes, we now realize that it was r reluctance to use force during 1930's that paved the way for rld War II. Had we used force ainst Japan when Japan invaded nchuria, we might have pre- nted the present chaos in the ient. Had we used force against ly when Italy launched her un- voked attack on Ethiopia, we ght have prevented the later l larger outbreak of violence in rope. Had we used force against rmany when Hitler was making first, tentative ventures in in- national brigandage, we might ve prevented the current war. Today all this is clear, and today ryone realizes that the new in- national organization which will created after this war must be e to use force and be ready to force. Here is new wisdom, dom bought at heavy cost. But s new wisdom will make pos- le in the future achievements ich were impossible in the past.

The peace-loving nations now have a new weapon by which they can control the nations which might conceivably start another war. This new weapon is of course the bombing-plane. One of the most important books published this year is a volume by Frederick Palmer, the veteran war correspondent. He gives his book the suggestive title *It Can Be Done This Time,* and discusses in detail the problem of enforcing the coming peace. He assumes that Germany and Japan will be thoroughly defeated, and that the United States, Great Britain and Russia will be the strong military powers of the world during the next half-century.

III

How can they enforce peace? How can they prevent Germany and Japan from plotting and eventually starting a war of revenge? Mr. Palmer reminds us that the areas reached by the air fleets of the victorious powers cover Europe and Asia. Then he suggests that these victorious powers seize the air fields inside Germany and Japan, and on those air fields station American, British and Russian war-planes. Thereafter the policing of Germany and Japan will be a relatively simple matter. Neither Germany nor Japan will be able to rearm and attack their neighbors.

Could the Germans or the Japanese transform passenger planes into bombers and so create new air fleets? Mr. Palmer insists that such improvised bombers would be no match for the machines actually built for fighting. Could the Germans or the Japanese build new

airfields to take the place of those seized by the policing powers? A modern airfield, with its high towers and its long runways, is something which cannot be concealed. Could the Germans or the Japanese use their factories to secretly manufacture weapons or parts of weapons? An adequate inspection-service, backed up by patrolling planes and the threat of immediate bombing, could prevent such undertakings.

Granted that a defeated German once succeeded in rearming and starting a new war. Granted that a belligerent Japan once launched sudden and treacherous attacks on China, Great Britain and the United States. These chapters in history need not repeat themselves.

IV

The final change I mention is quite as significant as any of the preceding three. We are now laying in a new and more effective way the foundations for a better world order.

Someone with a statistical turn of mind has figured that if all the treaties and agreements already made by two or more of the United Nations were to be printed in a book form it would contain 376 pages! Were any such careful, technical, prolonged efforts made during World War I? No. They were not made then because at that point in history men did not realize hov complicated a task it is to estab lish a new and a more peaceful world order. Today we have thi knowledge. Today we are layin in a new and more effective wa the foundations of a better society

If you study the long record o our race you will find that human ity has faced three great scourge The first and most obvious is dis ease. Disease has never been whol ly conquered, yet a significant vic tory over it has been won.

The second great scourge o mankind is famine. Famine ha never been entirely conquered, y famine has been made a mino rather than a major problem fo most communities because huma beings have finally learned how produce great quantities of foo to preserve and transport it.

The other great scourge of th human race is war. War will nev be entirely eliminated, but war devastation *can* be restricted. The can be restricted when human b ings enlarge their understanding international problems, establis adequate agencies for maintainin peace. These are the very advanc which our race is making in the dark but heroic times. Becau these advances are actually bei made in our day and generatio we can thank God and take cou age. We and our children can ho for a just and lasting peace.

IT IS SAID THAT SUN YAT SEN was in a foreign land and one morning very early looked out upon the rising sun when suddenly the thought came to him that this very sun belonged to him and his people. He declared aloud, "It is China's sun"; but in a moment he cried out with larger vision, "It is the world's sun." We are inescapably global thinkers now. It is certainly a bold undertaking but we depend on One who said, "Behold I make all things new."

The chaplain: he gripeth not, neither doth he grouse, at extra duties

All Things to All Men

By Chaplain Karl B. Justus

HAVING just returned from the South Pacific, where I spent twenty months as the chaplain on a combat transport, I am convinced that no other office holds such an important place as that of chaplain. His duty is weighted with high opportunity, but also with breath-taking responsibility. He is the one man to whom all personnel, both officers and enlisted men, have ready access at all times. It therefore behooves him to consider well the many avenues of approach which are now or will be his to the men.

When a minister enters the naval chaplaincy, he is sent to the Navy Chaplains' School. The teachings there do not concern his professional education, for he has already been trained for the ministry. He goes to this school to be indoctrinated in Navy ways and Navy thinking, thus becoming better enabled to serve the men.

When he reaches his ship or station, he is not long in learning that he has many duties beyond his professional duties as a minister. It is true that, along with his work of preaching and teaching, he has many opportunities for counseling men who are in the throes of every conceivable type of problem. These things alone could keep him very busy. However, in my opinion, the chaplain who does nothing more than that which his professional duty demands of him is seriously failing his men.

All officers have collateral duties, and some chaplains have many. Depending upon the way a chaplain faces up to them, these extra duties can be either a burden or a blessing. Aboard my ship, I was assigned the following collateral duties: athletic officer, motion picture officer, library officer, welfare and entertainment officer, wardroom mess treasurer, and the editor and largely the writer of our ship's monthly paper. I had little time to myself, but I entered happily into most of my jobs and bent them to the major thing that I had been sent out to do.

It so happens that all my life I have been interested in dramatics and athletics, and have taken a very active part in both. In the Navy, therefore, I not only directed my men's sports, but entered into them. Day after day, when we would be anchored off of some steaming, palm-studded island, I would take men of the crew ashore to play ball, to swim, or to hike through the jungles, thus giving them much-needed recreation.

Now and then, I must confess, it became a bit wearing, but I never let on, because I found out that the men

did not feel the party was complete if "Chappie," as they called me, was not with them. I discovered that if I entered into the games with them, and could do some things better than some of them, they had a respect for me that frequently brought them around to church.

I well realize that every minister is not an athlete and does not have to be, nor does he need to be a dramatist, nor must he be able to play the traps in a little pick-up orchestra on the ship, as I did. However, though he may not be able to do many of these things himself, he will get along with the men far better if he at least manifests a genuine interest in what they want to do.

Meeting chaplains off other ships in the Pacific, I found that many of them did not have all the collateral jobs I had; but I would say to any chaplain, no matter what jobs are given you, work at them. Use them to further your actual spiritual ministry among the men.

If you are on a ship, get out on deck and mix with the men, talk to them, let them know that you are one of them. To be sure, you must maintain your self-respect in their midst, but you can do this and still be a man's man. If you are, you will find both the religious and the irreligious knocking at your door.

And when they come, I've found it good practice to not try to convert them on the spot. I listen sympathetically to their problems or to their "gripes," and try to be very tactful in dealing with them. If we are "wise as serpents and harmless as doves," Christian diplomacy will show us where to put in the "plug" for the church.

There will be many men coming out of this war who, though they may not be affirmatively Christian, will nevertheless bear a great respect for the church and the teachings of Christianity because some wise chaplain knew how to deal with them in their time of need, and also shared with them their happy hours.

In my opinion, we chaplains face a greater and more magnificent challenge to make a mark for Christ and the church in the years to come than does any other single group of men today. Let's do all we can to make the most of it!

THERE IS AN OLD TRUE STORY, according to Governor Saltonstall of Massachusetts, of a political leader in Vermont, who always showed up at the rallies of the opposition party. He seemed to take grim pleasure in attending these gatherings, somewhat to the discomfort of the assembled opposition. His presence made the affairs seem less homey.

At last, one day, the leader of the opposition asked the old fellow why he came to their meetings. "Is it your thought," he was asked, "that you might get converted, or something?"

"Oh, no," said the man; "nothing like that. I'll tell you; I just come around to your meetings so as to keep up my disgust."

About those "bundles of morale" . . .

Epistles to the Home Folks

By Chaplain Vincent A. Cox

OMETIMES the front-line front forgets that ere are two fronts win-ng the war. One without e other cannot produce a inning team. It's good norse sense" for the fel-w in the foxhole to re-ectively pause at the crack his rifle and thank God r the home front which ut so much patience, toil nd sweat, and precision into that ttle bullet which sped away to either t or miss its mark. So goes the story. he two fronts make a fighting team. Physically, and mentally, each day trying for the fighting front. There e "deep valleys" along the way. But st across the bonnie blue sea there is deeper valley. In it are mom, pop, s, bud, the wife and sometimes chil-en and friends. God and God alone nows how bravely they have car-ed their crosses, and are patiently aiting for the advent of "peace on arth and good will toward man." ntil then there is only one connect-g link between the two, and that is e written message, so efficiently and peedily handled by our postal depart-ents. Mail call is unquestionably lorale-builder Number I on both onts.

A chaplain's obligation is not only to e man under his immediate spiritual risdiction but also to those who are aiting for that man beyond the deep. message from the chaplain to them is a great boost to their morale. This is not a philosopher's dream but an experimental fact. More than likely, that loved one will never receive a letter from anyone else other than the man, unless it is the chaplain.

In every organization some few soldiers are sure to consult the chaplain concerning home conditions. But this group may exclude that very large majority who possibly will never come under direct benefit of the chaplain's office. These men too have loved ones and need your assistance.

Sometimes you, as I, no doubt have felt your inability to serve *all* your men, and yet there is that majority who do not ask for our service. Not that they do not want it—they do! A useful altruistic service is to feed the lonely hearts back home, whose response assures us that this effort is not in vain. And the men really appreciate this service.

Over a period of two months, each chaplain should be able to interview the men in his organization (except those on detached service), and by burning the midnight oil, could write a personal letter to the home of every soldier.

The following are excerpts from letters that have been written:

1. *Shortly upon arrival in a new country:* "Your son (husband) has

accustomed himself to his new surroundings. . . . Rest assured that he is well and in good spirits. . . . We continue to have everything we need with the exception of that good old fashioned fellowship of our loved ones at home."

2. *In answer to a grandmother's letter telling of the death of a man's mother:* "He was not too surprised as his mother had been quite ill for a long time. Yet, like any mother's son, he was sad. . . . Do not worry about him for he can take the bitter with the sweet. He is back on the job after an afternoon off and doing his work as industriously as the other men. . . . It is a blessing for a boy to have a grandmother."

3. *To a sister worried over her brother's demotion:* "I'm glad you show so much interest in your brother. . . . Things are really not so dark as one's mind leads them to imagine. . . . In time he may get his rating back. . . . Can he take it? Certainly! . . . So can you. Chin up!"

4. *To a fiancee who had stopped writing:* "It seems that you are his morale number one, and when mail call consists only of letters to others from their loved ones, and none for himself from *you,* his morale is low. He does write you regularly. Make it a square deal, and say it with a letter. . . . He loves you. That I know."

Replies from the folks back home were numerous and rewarding. Excerpts from a few of those received include the following: (a) *From a wife:* "I have your letter before me now reading it for, I guess, the dozenth time and wondering how many other wives, or mothers, are sharing this proud feeling with me through your much appreciated thoughtfulness. . . . With Dad in the hospital your lette could not have arrived at a more appropriate time."

(b) *From a foreign-born mother and father:* "I tank you for the good new you give me, that my boy is well an he try to co-operate with the rest o the boys over there to liberate all th rest of the globe from the people wh cannot understand how to live in th civilized world."

(c) *From a mother and father:* "W shure apricate and thank you for you kindness. I hope God will bless yo hear and all so hear after for th kindness you are doing my dear boy He is a good boy and has all ways bin.

(d) *From another mother:* This let ter is rather amusing, but sincere. had written her that her son was i there "pitching with the rest of us." Her reply: "I shore aprecate your letter. . . . I shore didn't know Jo could play ball. I shore didn't kno he could pitch."

One thing certain—all letters re ceived express appreciation for th chaplain's message.

Particular attention should be pai to the type of envelop used. A chap lain usually has the reputation being "bad news" bearer. And durin war, the home front is certainly afrai of an official envelop. A good policy t follow is to use an ordinary envelo with either paid or "free" postage, an just below the return address to typ or write the words *"Good News."* Th immediately puts the recipient at eas

There is plenty of room on our ship for these bundles of morale calle "Letters from the Chaplain." It is con soling to realize that an office has th capacity to enfold in its arms the tw "flocks"—the fighting front and th home front. Try it! It is a rewardin practice. Say it with a letter.

"It hurt us when somebody let out an oath in battle"

God in the Havoc of War

By Chaplain Lawrence D. Graves

WE were cut to the quick when we heard a fellow let it an oath." A paratrooper had just ished describing his impressions of ttles he had been through in Sicily d France. "There were mighty few," said, "who did not mutter fervent ayers when the 88's and mortars got pecially hot. Yes, sir, it hurt like ything when someone would spill t a nasty oath when death came mbling out of the sky."

"Would you have been shocked less ad you heard the same oath used in, y, a church?" I asked.

"Oh, yes, sir, I'm sure it couldn't ean the same to us as it meant out ere when we were all praying from r hearts."

What a revelation this was to me! ven a blazing battle can produce oments so solemn that the hush of e cloistered church or the quiet usic of a light-pierced cathedral are ngled and unmeaning events in com- rison. How hard we have labored place stone on stone just so, to de- gn our church walls with full con- deration of the leaping sound, to ad the eye to the uppermost holy holies, to give full play to soft hts that tease the spirit into rev- ent moods. And here, within war's trageous sounds, in the presence of ins and of men cruelly disem- weled, and with the acrid smell of wder the only incense, were men bdued and hushed as perhaps they ver were in any church, breathless as they felt God's presence near them.

Is it not true that God breaks upon the human spirit when the pressure of need exposes man's ragged and beggared self as really a waif in a barren world? Then the alert soul senses the something whose dwelling is "not afar off," and, if he can name it, he knows it as his God.

Faith may build her cathedrals rich in holy meaning, but they are poor and unprofitable symbols for the youth who of a sudden has not met his God, fresh and near on the dusty, bitter, glorious roads of life. No one removes his shoes until he sees the burning bush, no one cries out at the dissonance of sin until he has seen the iridescent robes of Christ himself in frankest communion with the unseen.

"It hurt us when somebody let out an oath in battle." Had he said "in church," all could have understood. Is God then as much in the havoc of war as in the serenity of a chapel? Most certainly! And many there are who have found it so.

None who have been through it will ever be the same. Whatever the cause of man's keenest sensitivity to God, he will want always to return to the utter peace of that moment. Those who have found him a comforting presence in the midst of death will commit themselves to him, and will ever seek, like King Arthur's men, by brave deeds and glorious generosity, to renew that bright vision of the Holy Grail.

TOWARD A LASTING PEACE

A monthly analysis, prepared in co-operation with the Carnegie Endowment for International Peace, of current endeavors in the field of peace-planning

By JACOB SIMPSON PAYTON

Late Harvest

¶ AN EXAMPLE of how war produces its harvest of death long after the enemy surrenders, the wounded hobble home, the treaties are signed and the detonation of the last firing squad dies, comes in a dispatch from Paris. The Congress of French Youth at its meeting in March was informed that 100,000,000 land mines still infest the French coast and the borders of the Pyrenees where farmers are afraid to till their fields for fear of being blown up. Hundreds of French youth were asked to accept volunteer training to neutralize these mines.

For eighteen years following World War I France was still clearing the land of unexploded shells. On June 22, 1940, in the forest of Compiègne she sought to save herself from further ravages of war by withdrawing. Her mine-sown fields are evidence that neither course gave her security. In September, 1939, Prime Minister Neville Chamberlain announced: "The War Cabinet decided to base their policy on the assumption that the war will last three years or more." In Europe it has lasted nearly six years.

Far into the future, however, this war's destruction, in the form of unexploded land mines, will still spring from the plowshare of the innocent farmer. And French youth will still be risking their lives in attempts to neutralize these nefarious killers. A favorite description of this war has been to term it "global." Its duration, however, will extend to the day on the calendar when the last mine has been swept from the seas and removed from the soil.

Ideas on the Marc

¶ THE MOST HOPEFUL sign of these dis turbed and distraught times is the al most universal denunciation of war a a means of settling international dif ferences. Delegates from the far cor ners of the earth at the United Nation Conference on International Organiza tion presented the greatest variety c ethnic strains, languages, politica concepts and religions ever assemble But there was a great bond of union— strong, earnest and unmistakable—t rid humanity of the old haunting fear tyrannies, injustices and obsolet methods that have cursed the race since the days of the cave-man.

The general convictions, formin the foundations for an enduring peac were:

1. The old policy of a balance c power has served its day. The era c slippery intriguers tip-toeing int rooms with drawn blinds to determin the fate of weaker nations has defi nitely passed. "The nice adjustment of material forces" for national ad vantage by secret diplomacy ar taboo. "Open covenants openly ar rived at," bids fair to become a reality

2. Some sort of intelligence agenc must be established to apprise th world of the evil designs of ruler The profound disillusionment of genuine peace-lover was uttered b Prime Minister Chamberlain whe war came to Europe in 1939: "Every thing I had worked for, hoped for an believed in during my public life ha crashed in ruins." With all his ele ments of strength and loyalty to th Allies, after the hard terms of Ver sailles Marshal Foch who knew th

plicity of the German military caste claimed: "They have fought well, t them keep their weapons." While gland slept, Germany's efficient gen- als trained and expanded the 100,000 oops granted her for maintaining w and order into the most formid- ie army that was ever mobilized. ntinels must be placed upon the tch-towers to sound the warnings fore aggressors are off for more ritory.

3. Competition in armaments has ot worked. The warning finger of story made that plain to the con- rees; the withdrawal of the Axis owers from the Disarmament Con- rence to go their own free and agic ways has proved that. "Nations at take up the sword shall perish y the taxes," may not always be true, ut eventually every conqueror meets is victor.

Hannibal introduced elephants as nks, but, like the Army mule after ne advent of motorized armor, they ave gone their way. The Confederate *Merrimac* seemed invincible until the *Monitor* appeared. A few years ago ne thought of another war destroy- ng civilization appeared unbelievable, ut now this prophecy threatens ful- lment. Germany, most proficient in ntroducing the blitz, rocket bombs nat move in silence at a height of eventy miles, and other implements f death, soon found herself taking a ross-cut to the graveyard with Japan o follow. The United Nations have een able, under necessity, to improve n the Nazi technique of destruction. The latest refinements of science," ays Mr. Churchill, "are linked to ne cruelty of the Stone Age." It was nnecessary to read the Dumbarton aks proposals to realize that unless ne nations united to end war, the evelopment of wholesale slaughter y scientists would lead to the suicide f the combatants.

4. Nationalism must be shorn of yalties and prejudices that oppress and hinder weaker peoples. Patriotism has often been a facade behind which some of the most notorious crimes against mankind have been committed. Napoleon justified his butchery on the ground that he must rid Europe of the enemies of France. Kaiser Wilhelm II went to war for what his subjects regarded as the

Recommended Reading

THE FOLLOWING pamphlets and booklets dealing with the problems of the peace are offered chaplains, free of charge (up to 10 copies each), by the Carnegie Endowment for International Peace:

"Official Documents Issued During the Two World Wars"; "A Charter for a Free World"; "The English-Speaking Peoples in the Postwar World"; "A Peace for Free Peoples," by Sumner Welles; "The Peace for Which We Fight," by Madame Chiang Kai-shek; "America Looks Ahead"; "Can We Solve Our Problems?"

Several widely read books dealing with international and domestic problems are listed below. Publishers and prices are given so that chaplains may order direct from the publishers, from denominational book stores, or the General Commission will be pleased to see that orders are filled:

Solution in Asia. By Owen Lattimore. $2. Little, Brown & Co., Boston.

An Intelligent American Guide to the Peace. Edited by Sumner Welles. $3.75. Dryden Press, 386 Fourth Ave., New York City.

Report on the Russians. By W. L. White. $2.50. Harcourt, Brace & Co., New York City.

Europe Free and United. By Albert Guerard. $2.50. Stanford Press, Stanford University, Calif.

Religion and World Order. By F. Ernest Johnson. $2. Harper Bros., New York City.

Future Germany. By Col. T. H. Minshall. $2.75. *America's Role in the World Economy.* By Alvin H. Hansen. $2.50. W. W. Norton & Co., New York City.

wholly patriotic reason that Germany must have a "place in the sun." And Hitler has always justified his thievery of land and subjugation of weaker states on the grounds that they were acts of necessity for the welfare of the German people. Therefore, history proves that as the sentiments of pride and loyalty deepen, the tendency grows to create a nationalism imposing its will upon other peoples.

5. Out at San Francisco, with a conviction born of necessity, it was concluded that a nation need not surrender its sovereign power by uniting its interests with those of its neighbors. This is merely collective security on a world scale. New Mexico once had a law that required a man "to lay aside his arms when reaching the settlements." The theory was that after that the sheriff or town marshal would insure protection.

Now that the world has become one vast settlement, it was the belief at San Francisco that nations might disarm after providing for a sort of constabulary that would insure the reign of law. Charles Goodnight, the Texas pioneer, carried a rifle with this inscription on the barrel: "Seek ye first the kingdom of God." It did some good work in the days when it seemed necessary to shoot law and order into a community. Now peace officers furnish the required protection.

There is a Russian proverb that runs, "Make yourself a sheep and you'll find no end of wolves." This war has demonstrated that at its outbreak there were a number of ravenous, biped wolves bent on preying on poorly constructed sheepfolds. In the eyes of hungry wolves, sheep have no rights. Neither have defenseless nations as seen by base aggressors. Thanks to valiant men in uniform and their supporters on the home fronts, these predatory menaces are being gradually disposed of. But the cost in human life and treasure is too high to allow again a similar situation to develop in the world of tomorrow.

6. Differences between nations, a between individuals, are never settle until they are settled right. Unfortu nately a misunderstanding prevaile about the objectives of the San Fran cisco Conference. It did not conven to right all the wrongs of the world but to agree on the details of an inter national organization that would guar antee security against a repetition o the havoc caused by aggressor nations Of course, in addition were action o the Bretton Woods agreements, a statute for a World Court and some sort of trusteeship for enemy colonie and mandated territories.

A most hopeful aspect of the San Francisco Conference was the pres ence of an awakened conscience touching equity and justice. Fresh in the minds of delegates were the evasions of responsibility which had led to the unchecked Japanese ag gression in Manchuria and the Italian aggression in Ethiopia. Ultimately al such evaded responsibilities must be taken up and the arrears paid. Until some accord is reached among nations implemented with preventive power the hope for peace must prove illusory.

What the World Want

¶ TIME WAS when it was charge that peace, like the weather, was a subject about which everybody talked but nobody ever did anything about Of course the charge can be refute by the citation of pioneers whose fathomless devotion to ridding the world of war exacted a heavier tol than mere exhaustion of their voca cords. They now comprise a glorious company of men and women both under the ground and on top of it Some of them were fanatics whose theories deserved scant consideration Always, however, the cause has had leaders who have held with patien endurance to the course, fully cogni zant of their distant and difficult goal

Perhaps the most amazing feature our times is the growth of interest some plan whereby the peoples of earth can dwell together in peace d security. It is the day of the peace mphleteer. Non-profit organizations mprised of the nations' ablest states-n, scholars, clergymen, industrial-s, labor leaders, publicists, govern-nt officials, and others have released veritable flood of literature on the bject.

Blue prints, charts, films, recordings, e findings of research at fabulous st, register in part the rising tide of terest. In high school and college ass rooms, at town meetings, in urches, by family circles gathered out the radio, in community study roups, at bull-sessions of men in niform, there has been heard such a scussion of the imperative need of me organization that would end rever and a day the enormities of ar.

As an example of this awakening terest take *One World* by Wendell Willkie. Americans are showing an nprecedented eagerness to read any-ing and everything which gives in-rmation, plans or suggestions for tting this topsy-turvy world in order, and in keeping it that way. Many handbooks, tracts and pamphlets are offered free, or at cost, by foundation grants or by individual or collective donors. And the manner in which government agencies, by radio and the speaking tours of experts, laid before the country the proposals of Bretton Woods and Dumbarton Oaks was indicative of a new sense of the responsibility of making America informed on international issues and conscious of their continued place in world affairs.

The result has been a growing protest against the mole-like diplomacy of former times. America has become vibrant with a great hope, and vocal with a new demand, following the pattern of servicemen who are paying the supreme price for liberty and justice, wherever our guns thunder.

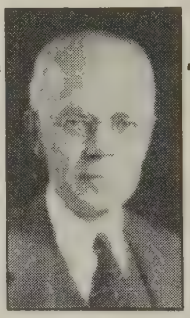
In his acceptance speech as speaker of the 79th Congress, Mr. Sam Rayburn said, "Men fight better with ideas at the end of their bayonets." Civilians support them better, too, when the main idea is to rid the world of aggressors who have reverted to the highwayman's plea that might makes right.

WE MAY SWEEP the world clean of militarism. We may scrub the earth white of autocracy. We may carpet it with democracy, and drape it with the flags of republicanism. We may hang on the walls the thrilling pictures of freedom—here the signing of America's independence, there the thrilling portrait of Joan of Arc, yonder the Magna Charta, and on this side the inspiring picture of Garibaldi. We may spend effort and energy to make the world Paradise itself, where the lion of capitalism can lie down with the proletariat lamb. But if we turn into that splendid room mankind with the same old heart, "deceitful" and "desperately wicked," we may expect to clean house again not many days hence. What we need is a peace conference with the Prince of Peace.

—ARTHUR BRISBANE

THOUGHT-STARTERS

A Department Dedicated To "Priming the Pump"



By Halford Luccock, D.D.

A Background

¶ A few years ago a book appeared with this title, *Give Yourself Background.* It had a sort of snob-appeal to people who might feel that their educational or cultural background was lacking. This book claimed to have in capsule form all the knowledge one might need for "background." Anyone could buy this book and become the life of the party by being a walking encyclopedia and spouting information with all the dependability of an "Old Faithful" geyser.

(P.S. The author evidently forgot that the man who is spilling information all over the place all the time becomes the deadliest bore alive. Any company would vote to have him shot at sunrise—or earlier, if convenient!)

But when we look at it on a deeper level there is a lot of wisdom in the exhortation, "Give Yourself Background." For that is just what the Christian gospel does for a man. It gives him background for his life. Take that great text: "Beloved, now are we the sons of God." A great background for life! It sets our living in front of a wonderful bit of backscenery.

(1) *Jesus gives to us the background of God.* Often an architect's problem is not only with the shape and size of the building, but with the setting in which it is put. "What," he asks, "will make it look right?" Jesus gave to the commonest things of life the background of eternity. He told men that they were not just specks on a landscape, but children of a Heavenly Father. Professor Hocking of Harvard says that we tend to become what we imagine ourselves to be. That is true. When a man gets a sharp image of himself as a child of God, he tends to think and act in accordance with that picture of himself.

(2) *A background of history is a great thing for a person.* We are not alone in one period of time. We are part of a great company which has moved up through the ages. The church calls it "the communion of saints." A sense of the background of all the years that have gone before also enables us to overcome the despair or discouragement which often seizes us. The purposes of God work themselves out in the long run. As someone said, "God does not pay every Saturday night." But through the ages there is one increasing purpose. We can join our lives to the best that has been.

(3) *Set your life against the background of other people.* Behind us are other people. Everything we do affects other people. Duncan McMillan, the Arctic explorer, found a trib

Esquimaux who thought they were only people on earth. Haven't we met some of that tribe? Don't let get detached from the great back-ound of other people, for that will e it size and lasting interest.

"Scatterbrains"

THERE IS a common phrase we use en describing some people—"scat-brains." Often it is used loosely people we do not like. But some-nes it really does fit. There are peo-e who have minds like a plate of rambled eggs—everything runs to-ther; they do not see clearly; they not move in any logical order from use to effect.

Then there are others who are catterbrains" in that they never ncentrate on learning to do anything ell. They scatter their brains all er the map—here a little, there a tle.

But there is a good kind of "scatter-ain." That is the man who scatters s brain about so that it is a real lp to other people. Louis Pasteur attered his brains all over the earth; s discovery of the germ theory of sease, won at so much costly effort himself, has saved millions of lives. good teacher has scattered his ains into hundreds of lives, so that ey are richer and stronger than ey would have been without him. Jesus was the best and greatest of l "scatterbrains." The thought of is mind has gone into millions and illions of lives, bringing them abun-ant life. He did not selfishly save imself. He found his life by losing it.

From here the chaplain can go into e different ways in which a man n scatter his brains, can give him-lf to the needs of others instead of uilding a fence around himself.

Chained to You

¶ HERE'S A SERMON in a soldier assigned to special duty—the centurion who was chained to St. Paul when he was a prisoner in Rome. I suppose that soldier thought he had hard luck in that kind of assignment. But think of what he had: forced to continual association with one of the greatest men who ever lived on earth! He may have thought: "Tough luck!" But all down the centuries since, when people have thought of him, they have thought: "What a break!"

But turn this around. Suppose someone were tied to you all the time—had to associate with you, listen to you all day, never get away from you. Would that be a "lucky break" for him or a "tough luck"? What would make a person good company? What made Paul a good man to be chained to? In what ways might we have those qualities which made Paul a good chain-mate?

Seven Years of Bad Luck

¶ HOW DID SUPERSTITIONS ever get started? For instance, how did the idea ever get going that it was bad luck to walk under a ladder? Well, some people think that it is a result of a lot of experience of unlucky folks who walked under ladders and got bumped with hammers or a can of paint that fell off ladders. This sounds reasonable, doesn't it? So the proverb was coined to protect other folks.

Another superstition is that breaking a mirror will bring seven years' bad luck. The explanation given by many people is that it was a fact of experience that people who break mirrors do have bad luck. But the real reason probably is that their breaking mirrors came as a result of

awkwardness—and so, being naturally awkward, life was enlivened for them by many a startling crash.

But there are deeper meanings in the saying. Let's look at them:

(1) *It is a bad thing to break a mirror in which you can see yourself as you actually are.* It is an unmixed calamity, with more than seven years' bad luck in its train, to lose the faculty of detaching yourself from yourself, and looking at yourself from the grandstand. For when you are surrounded with illusions instead of seeing the realities, you are due for some bad spills and jolts. Strickland Gillilan put that thought into verse:

Just stand and watch yourself go by;
Think of yourself as "he" and not as "I."
Note closely as in other men you note
The bad-kneed trousers and the seedy coat.
Pick flaws; find fault; forget the man is you.
And try to make your estimate ring true.
Confront yourself and look you in the eye—
Just stand aside and watch yourself go by!

An objective look is the beginning of all improvement: it brings a mood of humility, and humility is the beginning of all growth. Do you like what you honestly see? Is that what you want most to be? Don't kid yourself! Keep the mirror in which you can see yourself without any comforting falsities.

(2) *Great souls—good people—are a wonderful gallery of mirrors.* Don't let them drop out of mind. They do not give us realistic pictures of ourselves. But they do help us to see what we might have been and may yet be. They help us to see life in its true possibilities. They walk before our imagination, and our sense of our petty superiorities over others dwindles to the vanishing point. It is tragically bad luck to break that mirror by putting ourselves out of the range of the influence of great characters in history and great people living today. Their clear-cut picture of what life may be enables us to make tomorrow better than today.

(3) *Christ is the mirror of all men* by which we may both measure ourselves and be pulled up nearer to his stature. It is the worst of bad luck that for many people Christ is a "broken mirror" into which they never look. It is an immeasurable loss when the majestic figure of Jesus no longer walks before us, for then we can see no longer what we might be, ought to be and may be.

Meeting Yourself

¶ An Englishman, Osbert Stiwell once wrote a novel that had a memorable scene in it, even though it was only fancy. The novel was entitled *The Man Who Lost Himself.* In the middle of it there was a scene where the hero was trailing a person in Paris. He wanted to know if the man he was after was stopping at a certain hotel. He figured out that one way to do it without exciting suspicion, would be to go to the clerk and ask him if he himself—giving his own name—was registered there. Then when the clerk was looking at the register, he could glance down the page and see if the name of the other man was entered.

So he carried out the plan and then got the shock of his life! The clerk looked up and said: "Yes, he has been waiting for you. He is in Room 40. I will have you shown right up." There was nothing to do but go through with it, so the man followed the bell boy to Room 40. And it is there that the story goes off the deep end. For when he went into the room, there he found a man remarkably like himself

a little more gray, a little more wavy, but undeniably himself. The rson he met was himself as he would at the age of forty, just twenty ars ahead.

It was all a fancy, of course; but it s this truth: there is a man out re in the future waiting for each us, the man we will be twenty rs ahead. Suppose you are in your rly twenties. Out ahead of you is e man you will be at 42 or 44. How ll you like him?

There is only one real way that one n get any line on the kind of man will be. Of course, we can do a t of guessing, or "wishful thinking." e might want him to be rich or mous. But the only true line we n get on him is by projecting, as an architect's drawing, the lines which we are now going. Suppose u keep on for twenty years just as u are now. What kind of picture ill you make? Are your present rections and habits good enough to ep up for twenty years?

If you do keep them up, will there e any chance of their resulting in a an you would be proud to meet? un them out in your imagination and e what the prospects are. Have you t enough inner strength to pull rough the tough going the years p to middle life will bring? Have you big enough motive for living?

If you are not satisfied with the pic- re you see when you project your resent conduct twenty years ahead, ow is the time to change to other ays and other aims that will fore- ast a better future. Here is the chance show in detail how the Christian ith and dicipleship will bring into fe the lines of direction that lead nto what Jesus called "abundant fe."

"A Revolver or the Cross"

¶ About fifty years ago a Frenchman, Huysman, wrote a very pessimistic book, entitled *A Rebours*. On finishing it one reader said that there was nothing left for the author but "the point of a revolver or the foot of the cross." That, in picturesque language, is the world's alternative today!

Clouds of Words

¶ Clouds of words have enveloped Jesus, removing him from men's sight. A dictionary can make a cloud denser than any in nature. The real Jesus has been screened by dictionaries, by jargons philosophical, theological and sentimental. Logan Pearsall Smith, in his little book on Shakespeare, describes an interest which has a sharp pertinence to religion. He writes: "I find it an interest in life—perhaps the greatest of my interests, and one which, as I grow older, grows both in intensity and in my power to satisfy it—*to provide my mind with meanings to attach to names.*"

Religion has suffered greatly from the tendency of its great words to become what Van Wyck Brooks calls "dummy words"—those which "allow the mind to go around and around in a large sort of way without involving the difficult intellectual act of clinching something." Atonement, salvation, love—these are examples of religious words liable to become dummies.

In contrast to this Jesus, however, is the Jesus who escapes from the clouds. The sunrise days of history have been those of a new discovery of Jesus. The greatest hope for tomorrow is the assurance, based on history, that with the discovery of new problems and perils there will also be a new discovery of Jesus.

POETRY

By Chaplains

MISSING IN ACTION

By Chaplain John M. Whallon

Yes, I've the faith that tells me he is safe,
A faith insisting he is coming back;
And that's the only way to be. I must
Stand strong within that faith, and humbly trust.
But if one day my hopes are crushed beneath
The slow, cruel wheels of history's saddening truth,
What then? Shall hope for further hope be locked
Past bars beyond our claim? And faith be mocked?

Such folly never ruled the timeless plan of him
Who made this puzzling world a realm of gain and loss.
That faith is small indeed which halts at death's dark brim,
Has never knelt nor known the victory of the Cross.
And so my faith insists that he is safe; and still I know
That I may have to wait beyond this world to find him so.

"THY WILL BE DONE"

By Chaplain Bonner E. Teeter

If I could seize the stubborn wills of men
Within the clench of these two fists of mine,
Dear God, with all my strength my days I'd spend
In seeking out those wills opposed to thine.

I'd find the front where men with dying breath
Are heard to curse the names of cruel men
Whose greed has led to war and pain and death.
I'd find these men whose lives are ruled by sin.

Down deep within each soul my hands I'd thrust,
And grasping greed with all its marks of hell;
I'd wrench it forth to leave deep wounds and trust
The loving hands of God to make the well.

But—such holds on wills of men are not for me.
They lie so deeply rooted in each soul
That God, who made them thus, that even He
With all his power displayed, does not lay hold.

So to myself I turn and look within:
Dear God, to thee I come, through Christ thy son.
I bring *my will* that's hard and prone to sin.
Thank God! I see! He speaks! "Thy will be done."

AN INVITATION

By Chaplain Loren W. Burch

Come, bring me your sorrows, and bring me your woe,
For I am your chaplain, and I want to know
However your soul has been tortured and torn,
No pain has beset but another has borne;
Perhaps he has told me how he carried on
When courage, companions and faith were near gone.
Perhaps I can tell you how you can endure
And rise from defeat to make victory sure.

Did you miss your promotion? Have meals proved a mess?
Has the dear one you cherished refused to say "Yes"?
And does the commander give you a deaf ear
Or the square-jawed first-sergeant talk with a sneer?
Has life gone to pieces, nerves blasted apart
Have you come back to find that none has a heart?
Come, bring me your sorrows, and bring me your woe,
For I am your chaplain, and I want to know

aps I can help you—but if I cannot,
worth just a chance when your last
ance is shot.
I know a Friend who is faithful and
ue—
riend who has proved that he'd die to
lp you;
't cover your pain, or pretend it's not
ere,
t isn't your own but it's yours to share.
ring me your sorrows, and bring me your
oe,
I have a Friend who can help you—I
now.

BEHOLD HIS HANDS!

By Chaplain J. W. Beck

old his hands!

n hands, of a pure heart,
ng hands that do their part.
's hands, in human form,
erful hands that can transform
's soul from death to life.

old his hands!

ced hands, nailed to the tree,
gured hands, they are for me
ifted hands, to intercede
show the Father he did the deed
t gave me life, my ransom paid.

old his hands!

nan hands, like yours and mine,
's hands, they are divine;
-stretched hands, to beckon all
re the Father's throne to fall,
fessing him, "My Lord, my God!"

SIMPLE THINGS

By Chaplain David W. Isaac

it strange how simple things
ill change your course in life,
er lead to peace and quiet,
spur you on to strife?

it strange how a kindly word
ill suddenly turn away wrath,
ge a frown into a smile,
nd a grin into a laugh?

Isn't it strange how a generous act
Will multiply and grow,
And harvest in abundance
The gracious deed you sow?

Isn't it strange what love can do
When given half a chance
To show its merit, prove its worth,
A full life to enhance?

Amazing it is, if we would live
By simpler ethics and code,
Less complex would be our lives,
And level the bumps in life's road.

TRIUMPH

By Chaplain Tom O. Parish

With heavy heart and tear-dimmed eye
We look beyond the grave;
Our loved one has eternal life.
This is the gift he gave.
Fear not, for death is but a dream,
The hope of life shall bloom.
The open grave has lost its dread
Since Jesus fled the tomb.

ALTARS

By Chaplain Leland H. Koewing

God give us worthy altars
At which to worship thee;
Holy and beneficent altars
That all men about us may see—
Altars enshrined in cathedrals
With spires pointing high toward the sky;
Calling men thither to worship
Who in the streets go milling by—

Altars 'mid the daisies and hemlock
In the fields green with growing things;
Where 'neath the heavenly dome
Of thy love we may joyously sing—
Altars where the storms of life rage
And where the battles furiously roar;
Our fears and anxieties assuage
Our faith and our trust reassure.

But, O God, for the altar of altars,
To all others bound, yet apart,
We pray thou wouldst give it to each one—
The altar of Thee in our hearts.

ILLUSTRATIONS

Someone has figured that our national debt, being what it is and what it will be at the close of the war if the war ends soon, will be gigantic beyond humans to grasp. It is asserted that since a $100 bill is 6⅛ inches long, if placed end to end the debt would take enough of them to reach around the circumference of this earth eleven times. Can you grasp that? I can't.

•

"Oh, yes," said the man, "I know what my conscience is. It is a little three-cornered thing in here" (he laid his hand on his heart) "that stands still when I am good; but when I am bad it turns around, and the corners hurt very much. But if I keep on doing wrong, by and by the corners wear off and it doesn't hurt any more."

•

Over half a century ago, there was a young surgeon beginning his practice in the city of London. In his medical school days there had come to him a vision of what the life of a consecrated doctor might be. He finished his course and opened an office. Soon after he became interested in a rescue mission down in the slums and went there after evening office hours.

One night after the meeting was over, he discovered a ragged little boy lying asleep on one of the benches near the fire. He gently woke him and told him it was time to go home. The lad replied that he had no home. The doctor took him to his own lodging, gave him something to eat, and asked him if there were many other boys in London like him. "Lots of them," said the boy. "Will you show m some?" asked the doctor. "Let's go said the child.

Soon after midnight they started threading their way through th streets and alleys and byways till the came to a wretched coal shed. "There some of 'em in there," said the la The doctor entered and lit a matc Not a boy was to be seen. He thoug he had been swindled, but his com panion was not at all abashed. "Co have been after 'em. They are up the roof."

So they climbed up the rickety sh to the top. With nothing over the but the starlit sky, and nothing und them but the tin roof, cuddled clo together to keep warm, there lay thi teen little homeless boys. There in t darkness looking down at those slee ing waifs, the young doctor saw t vision of one of the greatest liv of service that was lived in his ge eration.

That young man was Dr. Bernar the founder of those homes for n body's children that stretch like line of light houses across the Brit Empire.

It is said that in World War there were almost ten thousand m fighting in the armies of the all from Britain who had been salvag from the waste of society and train for useful manhood in those hom that were built on the vision of t young surgeon.

•

Lincoln Steffens tells us that at c stage in the proceedings at the V sailles conference Clemenceau turn on Woodrow Wilson, Orlando a Lloyd George and asked them blun

ether they really meant what they d about wanting "permanent ce." They all declared they did an it. Then Clemenceau specified e of the sacrifices that would be olved—the surrender of imperial-, the tearing down of tariff walls, adjustment of economic inequali- and the removal of restrictions mmigration, upon which the others tested that they did not have that mind.

Then," said Clemenceau, "you n't mean peace. You mean war." d Lincoln Steffens adds this com- nt of his own: "Wilson did not want ce, not literally; nor do we Amer- ns, nor do the British mean peace. do not want war; nobody in the rld wants war; but some of us do nt the things we can't have without r."

•

A Negro preacher in the South de- res that there are two parts to the pel: "believing it and behaving it." h any preacher put the message of gospel more definitely and more lkingly?

•

My pollertics, like my religion," s Artemus Ward, "is of a exceedin' ommodatin' character."

•

Dr. Harry Emerson Fosdick tells us his book, *A Good Time to Be Alive*, t "the Great Wall of China was a antic structure, costing immense penditure and labor, and when fin- ed it seemed a superb way to gain urity; but within a few years of building it was breached three es by the enemy. Only note: it was ached, not by breaking down the ll, but by bribing the gatekeep- It was the human element that ed; what collapsed was character, ving insufficient to make the great structure men had reared really work. A like fate awaits us if, absorbed in political tasks, we forget the spiritual foundations."

•

Seven-year-old Arthur Davis, of aristocratic Upper Montclair, N. J., was recently nursing a bruised jaw—but in what was noted a good cause. . . . Arthur's mother had been attending a series of lectures on China and Arthur was interested in her reports. She was surprised when she returned home one afternoon to find the front lawn trees decorated with crudely-drawn signs announcing a fight at 3 P.M. between "Bonecrusher" Davis and "Killer" Ames—admission five cents, proceeds to go to the relief of Chinese orphans. Mrs. Davis was too late for the fight. She found Arthur nursing his jaw, damaged by a left hand punch in the third round. "He's six months older than I," was Art's comment. "Anyway, we made a dollar and a quarter for the Chinese kids."

•

The story goes that the late General Sikorski stopped at Jerusalem on his way to Moscow and there talked to a rabbi about the war. The rabbi held that the war might be won either by natural means or by a miracle. "And what are the natural means?" asked Sikorski. "Since our cause is just," said the rabbi, "it would be natural to expect the intervention of Providence on our side." "Well," said Sikorski, "if providential intervention is the natural way of achieving victory, how would it be won by a miracle?" "Clearly," said the rabbi, "it would be miraculous if we won it by ourselves and without Divine intervention."

•

J. R. Miller says: "One of Wellington's officers, when commanded to go on some perilous duty, lingered a moment as if afraid, and then said: 'Let

me have one clasp of your all-conquering hand before I go; and then I can do it.' Seek the clasp of Christ's hand before every bit of work, every hard task, every battle, every good deed! Bow your head . . . ere you go forth to meet the day's duties and perils, and wait for the benediction of Christ, as he lays his hands upon you. Their touch will inspire you for courage and strength."

•

The late Georges Clemenceau gave this as his reason for not writing his memoirs: "I could not tell the truth without ruining my reputation, and now I am too old to write a book of lies." It is hoped, however, that statesmen of the United Nations in the afteryears may find themselves in no such quandary arising from remembered connivances while trying to set the world in order.

•

People at war as well as people at home often feel their limitations in helping to bring the Kingdom in, and helplessly ask, "But what can *I* do?"

Here is how Horace Trauber answers the question: "I can talk out when others are silent. I can keep working when others are asleep. I can give life big meanings when others give life little meanings. I can say love when others say hate. I can say every man when others say one man. I can give myself to life when other men refuse themselves to life."

•

Dr. John Sutherland Bonnell had been given a demonstration of the power of the great observatory on Mt. Wilson, Calif:, by the noted astronomer, Dr. Ellerman. When Bonnell expressed a feeling that major collisions might occur due to the badly overcrowded sections of some parts of the universe, the scienti said: "Let me give you this analog If you were to take five live shrim and plant them in the Atlantic Oce and put one at Greenland, one Newfoundland, one at Bermuda, a one below South America, the would be just as much danger of the colliding as there is of a collisi of the heavenly bodies."

When Dr. Bonnell asked if explori the uncharted spaces did not gi him a feeling of loneliness and i significance, the astronomer repli very reverently: "No, there is nothi insignificant about man. Wherever turn this telescope, I can trace r Heavenly Father's handiwork.

•

A teacher, after giving a prolong talk on the value of peace, good w and disarmament, asked the class they objected to war. "Yes, sir, I d answered one boy. "That's good! N tell us why." "Because," said the b "wars make history, and I hate h tory!" The reasoning was not so sh low after all. The chances appear g for a long stretch of history w the horrors of war missing.

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In his book, *In Quest of a Kingd* Leslie D. Weatherhead tells the f lowing story:

Sometime ago a boy was carryin basket of eggs in the street. He trip on the curbstone, dropped the bas and smashed the eggs. People gathe round, as people do. One said, "W a pity!" Then one man stepped ou the crowd, put his hand in his poc and said, "I care half-a-crown." Tu ing to the man next him, he s "How much do you care?" He s "I care a shilling." In a little time t translated feeling into action. In ing so they remedied, as far as p sible, the disaster and built the v of the experience into character.

One day long ago a strange cargo was taken aboard two canoes lashed together near Pittsburgh, Pennsylvania. It consisted of deer-skin pouches of apple seeds which John Chapman had collected from his own orchard and from nearby cider mills. Down the Ohio River and up the streams into the back country this man, "Johnny Appleseed," paddled his orchards in embryo. Wherever he halted along the banks he left a spot which his axe had cleared, his hoe had prepared for the seed, and his hands had enclosed with a brush fence. Abandoning his canoes, for forty years he wandered in loneliness and peril through half a dozen states. He sowed also the Word of Life for it was his practice to read from the Scriptures to families gathered about their fireplaces in the wilderness cabins. To those destitute of Bibles he often removed and presented them with a page from his own. This purveyor of orchards and the Gospel died in 1843 and was buried near Fort Wayne, Indiana, far from his birthplace in Massachusetts. On many memorials erected to "Johnny Appleseed" a favorite inscription is: "He went about doing good."

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There is a story of a man who faced the old question as to whether his shirt was too badly soiled for another day's wear. Both time and economy said, "Wear it," but a regard for appearance and cleanliness said, "Better not." Then, his wife settled the mental struggle for him by saying, "If it's doubtful, it's dirty." The avoidance of what is doubtful applies to more than one's apparel.

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Everybody is talking about how small the world is becoming. That is because of the amazing reduction in time and space of radio and transportation. Really the earth is not as small as men supposed it to be a few centuries ago. When Columbus neared San Salvador, he thought he was approaching Japan, called Cipangu. When Balboa glimpsed Darien, he mistook it for the Malay Peninsula, the golden Cherzonese. The Indians assured Captain John Smith that it was but "six sleeps" to the South Seas. Henry Hudson thought the *Half Moon* would take him through some short cut to Cathay. Because when La Salle reached the present site of Montreal he believed that he was well on his way to China, his seigniory was later called "La Chine." Not until Sir Francis Drake first sailed along the Pacific coast and later dropped anchor in the Philippines and the Spice Islands and reported his voyages to the astonished cartographers of a little world did they begin to revise their maps on a big scale.

No one dreamed how big America really was until after Alexander Mackenzie returned from telling them that on July 22, 1793, he had painted his name in red letters on a rock beside the Pacific Ocean. And now they are telling us, and rightly, that this is a little world, and since all peoples have become near neighbors they are obliged to live with each other on friendly terms. Once in a long while mankind gets a second chance. Governments muffed the chance when they lived in a big world. They are determined not to miss it now. And that same chance—urgent, inviting and promising as never before, is offered to the Christian Church.

•

Here is a fact about Jesus Christ uttered by Phillips Brooks that must be maintained in a day when there is much that seems to contradict it: "His power is greater than all the armies that ever marched, all the navies that were ever built, all the parliaments that ever sat, and all the kings that ever reigned."

• *A Sex Morality Lecture*

Sex and Richness of Life

By Chaplain Arthur B. Mercer

FIRST of all, let's get one basic truth firmly in mind, namely this: everything that God made he made "good." He made the best possible world with endless and intriguing possibilities for further good. He made man. He made woman. He made them to love and to be loved of each other. He endowed them with their sexual nature, and he meant that, too, to be "good."

Walt Whitman sings of it in these words:

If anything is sacred, the human body is sacred,
And the glory and sweet of a man is the token of manhood untainted;
And in man and woman, a clean, strong, well-fibred body is beautiful as the most beautiful face.

So sex is not evil; it is not "of the devil." Sex is of God, intended by the Creator to mutually delight and satisfy the whole nature and being of men and women. Thus it is that when a man and a woman engage in the intimate relations of sex they may experience an ecstasy and satisfaction such as few other experiences make possible. Advisedly I say, they *may*.

But every one of us knows that this tremendous instinct is also freighted with the direst dangers. Though, properly used, it can li[ft] us into a kind of heave[n] it can, if misused, drag [it] down into a living hell—[the] the hell of diseased bodi[es] and of diseased minds, su[ch] as the medical officers [are] graphically describe for [us] That threat alone shou[ld] make each of us use o[ur] sex life aright, namel[y] *only and always as an e[x]pression of a deep and abiding lo[ve]* And yet these medical facts—plus [all] the "pros" and "pro stations," sulph[a] and penicillin drugs—are proving [not] enough.

Very wisely, I think, has the Arm[y] rescinded previous ARs that requir[ed] men with VD to forfeit pay. Yet ev[en] that has failed to halt the high altitu[de] climb of VD rates.

According to reports, the same d[e]cline in morals is evident in civili[an] community life. It is your hometo[wn] and mine—and who can be positiv[e] sure that it may not even one dire d[ay] be our own home?—that is th[e] tragically affected.

For purely physical and social r[ea]sons, if for no other, continence, o[ut]side of marriage, is not only the ma[in] policy of the Army Air Forces; it [is] also the one safe and sane practice [for] all of us.

But there is another reason for c[on]tinence, the technical word for wh[at] is "psychological." The sex experie[nce] at its satisfying best, is far from be[ing]

erely physical. Any man can get at with any prostitute, "victory girl," "shack-up." But no man can satisfy s whole nature—aesthetic, cultural, oral, spiritual, as well as physical—any such promiscuous relations. The ychological effects must be "good," th no hangover, no sense of shame guilt, no remorse later on, no fears possible evil results, or that sex air was not good.

We cannot divorce our physical na-re from other phases of our life, no atter how we try. One part of us nnot say to the other: "I have no ed of thee! That which I do tonight ith my body is no business of my eals or sense of decency or my loy-ty to wife or sweetheart." We are t thus departmentalized. We are e; and it does make the greatest ychological difference to our total ell-being whether or not all that we is in harmony with our unitary ture.

Promiscuity wars too against not ly our psychological nature but also ainst everything in us that is "spir-ual." In using that term I am think-g of the word spiritual in terms of chness of life, that which Jesus of azareth called the "abundant life." this sense, the sex experience is eant to give richer meaning to life, w values, new joys, new appreciа-ns. Promiscuous relations go dead ainst the grain of that better, fuller e. As one of the best authorities in s field has written: "Sex communion ould be considered as a true union souls, not merely a physical func-n for the momentary relief of the ual organs. Unless the psychic and iritual desires are fulfilled, the rela-nship has been woefully deficient d the participants degraded and dis-ated."

Then there is this other word: *"love."* I suspect that every man of us wants to gain—as many of us intend to keep—the beautiful, true love of some one woman. Our lives are as one life together. This, really, is about the first thing for which we are fighting in this war.

The plain truth is that the facts of the universe and of life are all stacked against the misuse of sex. Whether, in this hour of our country's emergency, it be for the purpose of insuring our efficiency as fighting men, or whether, for the hoped-for happier days ahead, to insure for ourselves and our dear ones the deepest satisfactions of life, the fine facts of life are all on the side of the proper, God-given uses of sex.

Do you know how they train the finest Arabian horses? They are first sired only with the best. Then begins a thorough, strenuous training. Soon the steeds are taught to obey signals blown on a trumpet. One of the very last tests given these fiery animals is to place them in a stockade for days without any water. Then when they are burning with thirst, the gates are opened, the steeds rush for the outside. Nostrils distended, they smell the water a mile away, a stampede begins and they are rushing like wind to drink of that water. Suddenly then the clarion notes of a silvery trumpet are sounded—it is the signal calling them to return to the stockade. Almost every horse stops in his headlong speed, turns round, and races back—still athirst, but with disciplined obedience.

Men are most truly men when they have learned to obey, not the wild, undisciplined urges of their fiery sex desires, but the trumpet signal of continence, of purity, of a sex life that can be called "good."

IDEA EXCHANGE

Directs Surrender of 14,000

¶ Perhaps this item relates more to the news than the "Idea Exchange" department, but we think it's a grand idea anyhow! We're speaking of the service performed by CHAPLAIN ERNEST E. HEUER in directing the surrender of 14,000 Germans. Says Heuer:

I had the pleasure of being guest at the German general's headquarters the day before his surrender. Being the only American present, and acting as interpreter for the German colonel who had been liaison to us during the time of negotiation, General Elster had me sit at his right hand for the meal. My colonel requested me to drop Sunday services the day of the disarming to direct the laying down of weapons—and have a GI Sunday some other day. This I did. Fourteen thousand men received their instructions to "lay that pistol down" via my German instructions.

Without Benefit of Clergy

¶ At the Amphibious Training Base, Coronado, Calif., says CHAPLAIN WM. T. HOLT, a system is worked whereby men shipping out on vessels too small to carry a regular chaplain shall not be without religious services and leadership. Chaplains canvass the men to discover "lay leaders" and these are indicated to the commanding officer as persons who can be charged with conducting service. Such men are discovered through the Service Men's Christian League units at the base, and in the League they are trained to perform worship services.

Another good idea worked here is the insertion of a prayer immediately after "colors" each morning when all hands are present. The prayer, made audible by the public address system, is said by a different chaplain each day. Officers at the base have bee co-operative, and some quite enthu siastic, concerning this idea of "star ing the day with prayer."

No Business Allow

¶ CHAPLAIN GILBERT JOHNSTONE, som where in the jungle area of the Pacif writes enthusiastically concerning recent period of fellowship enjoy by Protestant chaplains. The meeti was the brain-child of the base cha lain, CHAPLAIN COLEMAN. Of it Joh stone says:

When I received my invitation, I v about to file it in File No. 3 (the wa basket) when I looked a little more clos at the program. It was obviously geared inspiration and not "business"—from wh latter variety I have often come away wi ing I'd stayed in bed.

After many many months of this tou jungle life, I have been inspired and re vigorated for my work. The devotions w simple but heart-searching. The speak kept within their alloted time and filled with a rich background of experience. discussion was stirring, and the inspiratio address of the occasion was really somethi

Even the "C" rations tasted good a that spiritual feast. . . . Do pray that ot chaplains will get together for, not busin but spiritual uplift and inspiration!

Bedside Mar

¶ CHAPLAIN JOHN G. GASKILL, s tioned at an evacuation hospital, developed a nice idea in a little fol which he presents to all patients pa ing through. Measuring only 2 by inches, it packs a lot into small spa The cover features the text, "Th wilt keep him in perfect peace . and there are three days' manna, e consisting of a brief message, a sh prayer and a Scripture verse.

Beverage Dispensary

Back in the days when there were w luxuries on Guadalcanal, Chaplain gh David Burcham, looked upon bluejackets and was distressed. It med that most of the beverages ched the officers—and some of a iety that Uncle Sam's boys in blue scruples against sipping. So the plain visited a scrap dump, sal- ed an oxygen tank from the car- s of a wrecked B-24, scraped up ne copper tubing, and in a few days enlisted men's recreation hut sted a rustic soda fountain turn- out a fairly palatable grade of bonated water. The chaplain eedled the officer of a visiting nsport out of a few jugs of a cer- n syrup associated with the "Pause t Refreshes" and soon the blue- kets were once more enjoying the ights they had known long ago wn at the old corner drugstore.

"Lights Out" Prayer Period

¶ Chaplain Harold G. Sanders, with New Guinea Seabee battalion, re- ts that chaplains at his advanced e hold a nightly "lights out" prayer iod over the P.A. system at the ceiving Barracks. The chaplains ate in providing the service— ner a prayer, or music from the an, a solo, etc.—and agree that it one of the best received services y render.

Small World

As a stimulus to the more fre- nt quoting of the old crack that s a small world after all," says APLAIN Allen J. Freeman, stationed a fleet hospital, he distributes ough the wards a list of all hospital ients arranged according to states, h each man's name, home town l ward listed. Many a fellow has s had a chance to meet a friend or ghbor from home for a good, old fest.

Chow-Line Announcer

¶ Chaplain Art Brenner, stationed at Kirtland Field, Albuquerque, N. M., prepares a mimeographed announcer which he passes out to soldiers in the chow-line on Fridays and Saturdays. The heading of the announcer is appropriate for such a place of distribution: it is called "Religious Menu," and it invites men, on the basis that they do not "live by bread alone," to consider the list of Protestant, Catholic and Jewish services given on the sheet. "Take your choice," reads the invitation. "Select a main course to your liking, come and enjoy a spiritual feast!"

Retreat in Holland

¶ A two-day retreat for the chaplains of the XIII Corps was recently held in a large Dutch Reformed Church in a small city in Southern Holland. The forty chaplains were entertained overnight in the homes of the church members and gathered for tea in the pastor's home at the close of the last retreat session. The morning periods of the first day were under the leadership of the corps chaplain, who gave a devotional Bible study and spoke on "Preaching from the Bible." The afternoon sessions were given over to a discussion of the chaplain's adjustment to civilian life again, considered subjectively and objectively.

Devotions on the second day were conducted by a high church Episcopalian and proved to be an earnest plea for personal evangelism with a suggestion as to methods of doing it in the army. This was followed by heart-warming relation of personal experiences by various chaplains. A Lutheran chaplain chose as his theme, "Packing a Punch," and pled for all chaplains to use the spiritual power which was theirs and ever available to perform the vital work of his spiritual ministry to troops.

—Chaplain Cecil H. Lang

Report to Home Church

¶ Here is what Chaplain William J. Washer, somewhere in the Pacific, calls "a great spirit-builder"; "Every six months a letter is sent to the home church of the soldier informing the congregation of the faithfulness of their absent member in attending services." Soon telephone lines are humming with one good word announced at church, and, pleased above all others, next to the soldier's family is the pastor himself.

Plugging "Link"

¶ A very effective little dodger plugging reading material to be found in *The Link* is distributed among the men of the U. S. Naval Armed Guard Center, Brooklyn, N. Y., by Chaplain Arthur M. Sherman, Jr. The mimeographed folder, a four-pager, poses the question on the cover: "Are y familiar with *The Link* Magazine Then it proceeds to cite a list of que tions whose answers are found in t current issue, giving the page numb where the provocative queries a answered. The back page displays bold lettering this statement: "Whe do you get *The Link*? Ask yo chaplain! Copies are free of charg

Working on the Railro

¶ Chaplain William A. Wenger h set forth in The Lutheran Chapl the opportunities he found for Chr tian service on a troop train. He sa "I wandered up and down the tra talking to the men and distributi New Testaments and other literatu whenever it was requested, and I h no less than thirty private talks w men concerning their eternal welfar

TWO IDEAS

☞ There are two ideas in the world today: totalitarian and ideological. Th two ideas are struggling for the possession of men's minds. The average m on the street thinks that if we can just knock out the military might of enemies, the war will be over. The matter is not so simple. Unless we win struggle on the ideological front, a military victory may be only tempor Reduced to simplest form, the two ideas which are in conflict, and which are important to human beings are as follows:

Concepts	Totalitarian Plan	Christian Plan
Man	Belongs to the state	Belongs to the Creator
Masses	Must follow the leader	Are free men
Highest value	Power	Persons
Supreme loyalty	To nation	To God and humanity
Religion	National	Universal
Government	By compulsion	By consent
Industry	Absolute state control	Free and competitive
Education	Indoctrination	Development of individual
Press and radio	For government propaganda	For free public discussion
Methods	Of fear and hatred	Of faith and good will
Other nations	Conquest	Mutual aid

Between these two sets of ideas the peoples of the world must make t choice. To the extent that we of the democracies adopt the totalitarian i and methods, we lose; to the extent that we hold on to our democratic i and methods, we win—and humanity wins. This is the real issue now before

—Fred Eastman in the *Christian Ce*

PERSONALS

MAJOR GENERAL WILLIAM R. ARNOLD, Army ief of Chaplains for the last eight years, s presented on April 3 the Distinguished vice Medal by Secretary of War Stimson. plain Arnold, who retired as Army Chief Chaplains June 1, has been appointed sistant Inspector General in the office of e Inspector General of the Army, and is w on an overseas inspection tour.

Named as the Army's new Chief of Chapns was COLONEL LUTHER D. MILLER (Epispal), who was nominated for the rank of igadier General upon taking office. (See ge 13.)

CHAPLAIN ROBERT D. WORKMAN was on a ur of inspection in the Pacific when he as given the title of Chief of Navy Chapns and advanced to the rank of rear miral. At Tinian he quietly corrected the le who greeted him, "Good morning, Adiral," but a few seconds later the Army's mmanding general handed him a dispatch nouncing his new title and his promotion. Prior to Chaplain Workman's leaving that ea, the commanding general called together e senior chaplains and officers on the island r a little ceremony. After reading the spatch, he stepped up to Chaplain Workan, removed the Navy captain's eagle and tached two of his own Army stars. Then gave the signal for a two-star flag to be isted. As a final gesture, a jeep with two ars on it appeared to take the pleased new miral (wearing Army stars) to his plane.

DR. RALPH W. SOCKMAN, New York City, as one of the judges of the National Peace eaty contest, to the winners of which izes totalling $10,000 in war bonds were arded.

CHAPLAIN GENE STONE, formerly pastor of e Marple Church, Broomall, Pennsylvania, o is now stationed at Camp Gordon Johnn, Florida, is not only utilizing his experice as a newsman, but also presents the work chaplains in a weekly radio broadcast.

The Committee on Chaplains of the Evangelical and Reformed Church has printed in pamphlet form addresses delivered at its General Synod by CHAPLAIN GEORGE F. RIXEY, U. S. A., Deputy Chief of Chaplains; DR. CALVIN H. WINGERT, chairman Committee on Chaplains, and the REVEREND HENRY C. KOCH, director of the Bureau for Those in Service.

SENATOR WALTER F. GEORGE, of GEORGIA, an active Baptist layman, recently spoke during the Baptist hour over a national radio network. An earlier speaker on the program was CHAPLAIN WILLIAM C. TAGGART, author of *My Fighting Congregation* and attached to the AAF Regional Station Hospital No. 1, Miami, Florida.

PRIVATE LILLIAN HIGASHI, enlisted Japanese-American WAC, is assistant to CHAPLAIN EMIL J. HELSETH, Post Chaplain, Fort Knox, Kentucky.

CHAPLAIN JOHNSON ARMISTEAD, at the Port of Embarkation, Brooklyn, New York, has received word that his son, PFC. AUSTIN H. ARMISTEAD, was reported missing in action in France on January 16th.

CHAPLAIN JOHN E. JOHNSON, senior chaplain at the Great Lakes Naval Training Station, was the recipient of the honorary degree of Doctor of Divinity by the University of Dubuque, Iowa, at its mid-year convocation.

CHAPLAIN SIDNEY H. CROFT is announced by the Appointments Committee of the National Council of the Protestant Episcopal Church for postwar missionary service in Honolulu. Chaplain Croft, now with the 33rd Division Artillery in the Pacific area, was formerly rector of Emmanuel and St. Stephen's Church, Racine, Wisconsin.

CHAPLAIN JOHN MENOCH, formerly pastor of the First Presbyterian Church, Cadillac, Michigan, with the assistance of volunteer seamen has prepared a religious program for ships in the flotilla that have a complement too small to warrant a chaplain.

CHAPLAIN FRANCIS B. SAYRE, JR., grandson of President Woodrow Wilson, preached the graduation sermon at St. John's Episcopal Church, Washington, D. C., on the occasion of the completion of a five-months' course for officers of the Disabled American Veterans given at the American University.

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Among recent sport records is that of CHAPLIAN NORMAN B. GIBBS, the base chaplain at Fort Sumner, New Mexico. Some few weeks ago he led the post in physical fitness tests, performing 100 sit-ups, 25 chin-ups, and ran the 300 yd. shuttle run in 46 seconds. Chaplain Gibbs ran up a total of 93 points for high mark at the base.

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CHAPLAIN EDWARD K. ROGERS, who was awarded the Silver Star for gallantry in action during the campaign in Sicily, was recently awarded the Oak Leaf Cluster for gallantry in action near La Vacquerie, France. On leave from First Lutheran Church of Warren, Pa., Chaplain Rogers also wears the Purple Heart with Oak Leaf Cluster.

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CHAPLAIN JAMES A. DEWEERD was awarded the Silver Star for gallantry in action in France when, though himself wounded, he rescued two officers who had been buried by a bombing raid. He was also given the Purple Heart with Oak Leaf Cluster. Before entering the service, Chaplain DeWeerd was pastor of the Wesleyan Methodist Church in Gasten, Indiana.

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The Bronze Star Medal has recently been awarded to these chaplains for heroic achievement and meritorious service:

CHAPLAIN EDWIN LEVERENZ (Lutheran) received the medal for "meritorious service in connection with the military operations against the enemy on Angau Island in the Palau group from September 17 until October 22, 1944."

CHAPLAIN CLAIR F. YOHE (Methodist) was given the award for "heroic achievement in connection with military operations in Holland from October 31 to November 2, 1944."

CHAPLAIN MERRITT F. WILLIAMS (Episcopal) received the medal for "meritorio service during the Solomons campaign when he served aboard the *U. S. S. Wasp.* H citation states that after the ship w mortally damaged "he calmly and effective assisted in attending to the seriously wound and in getting them clear of the ship. Wh in the water and after his rescue, his effor in behalf of others were outstanding."

CHAPLAIN MAURICE D. FULKERSON (Methodist) was awarded the Star for his "i measurable contribution to Anglo-Americ relations."

CHAPLAIN HENRY B. KOON (Methodis was given the award for "meritorious servi in face of the enemy in Belgium and Ge many."

CHAPLAIN L. MOODY (Congregational) ceived a Letter of Commendation fr Admiral Harold R. Stark for his devoti and energy while serving aboard the *U. S. Texas* during the invasion of Normand

CHAPLAIN JOSEPH H. GIUNTA (Unitaria was awarded the Purple Heart for woun sustained during enemy action while servi aboard the *U. S. S. St. Lo* in the battle the Philippine Sea.

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CHAPLAIN EDWIN U. MONROE was killed action in France last January 20. Prior entering the service Chaplain Monroe w pastor of the First Baptist Church, Leave worth, Kansas.

CHAPLAIN HARRY MONTGOMERY was kil in Italy on March 3. He was the associa pastor of the Trinity Lutheran Chur Brooklyn, N. Y., before entering the servi

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Even the chaplaincy has been invaded the women, for at the beginning of Ap 37 WAVEs, 20 lady Marines, and at le 100 WACs were serving as regular cha lains' assistants, to serve for 18 months East Africa.

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Two Swedish chaplains arrived in N York in March to work among the prisone of war in the United States and in Cana Appointed by Archbishop Erling Eide Primate of the Swedish Lutheran Chur PASTOR OTTO NOTTHACKBERGER and PAS KARL GUSTAF ALMQUIST will minister to t

soners of war in more than 500 camps. h have served as chaplains in the Swedish ny, and last year Pastor Almquist, while istering to prisoners of war in Europe, ed many American prisoners in Germany.

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ree eminent clergymen are visiting, or tly to visit, the chaplains and men in tary areas at the present time: BISHOP BROMLEY OXNAM, president of the Federal ncil of Churches; DR. WILLIAM BARROW H, chairman of the General Commission Army and Navy Chaplains, and stated k of the Presbyterian Church, U. S. A.; BISHOP HENRY KNOX SHERRILL, vice-irman of the General Commission. Bishop nam, who, with Bishop Sherrill, left the ited States the middle of April, will visit Mediterranean Theater while Bishop rrill visits the European Theater of war. Pugh plans to leave the United States beginning of June to visit the armed ces in the Pacific.

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HAPLAIN CHARLES C. BLAKE (African thodist) was hospitalized for several weeks h a fractured leg and head and face unds.

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DR. DONALD B. ALDRICH, who served as plain for two and a half years in the ific, was consecrated Bishop of the Diocese Michigan in Detroit on May 4. For nty years he had been rector of the urch of the Ascension, New York City.

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RICHARD M. FAGLEY, for the last seven rs education secretary of the Church ce Union, has been appointed co-secretary the Commission on a Just and Enduring ce, sponsored by the Federal Council of urches.

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MENTIONED prominently in the press in nection with the death of Ernie Pyle on nawa was CHAPLAIN N. B. SAUCIER (Bap-, South) of Coffeyville, Miss. Chaplain cier went with the litter-bearers, under anese fire, to recover the body of the ed author and war correspondent and n officiated at the funeral.

AT YOUR SERVICE

Free Booklets

Chaplains may obtain free of charge copies of the following books and pamphlets by addressing the organizations listed below:

A New Frontier for Church Leadership. Educational Policies Commission, 1201 Sixteenth St., N.W., Washington, D. C.

The Story of Toad Lane; One Hundred Years of Co-operation; Co-operative Century. The Co-operative League of the U. S. A., 167 West 12th St., New York 11, N. Y.

First Reports to Governments by the Interim Commission; Final Act of the Hot Springs Conference; The International Food Movement, by John D. Black; *Food for the Family of Nations,* by Tolley and Stinebower. Interim Commission on Food and Agriculture, 2841 McGill Terrace, Washington 8, D. C.

The Lost Peace; How Can We Make the Victory Stick. Woodrow Wilson Foundation, 45 E. 65th St., New York 21, N. Y.

What Our Sons Are Learning That We Never Knew; Truth for Our Time; We Must Plan; A New Faith, Hope and Charity; Not Just Allies—Friends. Writers' War Board, 122 East 42nd St., New York 17, N. Y.

Recordings

The "Beyond Victory" series of recordings, suitable for machines playing 16 inch, 33 1/3 r.p.m. records, are available from the World Wide Broadcasting Foundation, 598 Madison Ave., New York 22, N. Y.

An announcement from Major W. Gabriel, Post Headquarters, Fort Hamilton, N. Y., states that Chaplain Robert S. Hall has completed three recordings of complete Protestant services by order of the Army Chief of Chaplains. These phonograph records will be sent to Army personnel on the seas and at places where no Protestant chaplain serves.

Triptychs

A series of Triptychs, suitable for altar decorations, has been produced by the Citizens Committee for the Army and Navy, Inc., 36 East 36th St., New York 16, N. Y. Chaplains interested in obtaining these may obtain information by writing the above address.

BACKFIRE

A department devoted to your right to disagree!

"One-Man War"

EDITOR'S NOTE: While the following letter kicks back at an item used in *The Link*, it applies so strictly to chaplains that we are using it here. As will be seen, Chaplain Bosch is conducting what he calls a "one-man war" against the use of what is generally called the Chaplain's Card. The offending one used in *Link* (February, 1945) was labelled "The Chaplain's T.S. Card." The fact that many chaplains use this item in one way or another makes no never-mind to him—he's 100% agin 'em, as witness:

I BELIEVE it is high time that chaplains, editors and others be informed of the facts of life in particular regard to the above phrase. In the first place the letters stand for two words one of which is unprintable and cannot go through our mails. It is of course possible that those chaplains who use the phrase do not know the meaning of the letters, in which case they should find out, and in the light of their discovery ask God if they can still use it. If chaplains do know the meaning of the expression, and use it nevertheless, they are a disgrace to the ministry and to the chaplaincy. Let there be an end of this expression.

In the second place, the use of most such cards should be avoided. It so happens that the particular card quoted in your article has a very acceptable message. (It is unfortunate that he used that caption.) Most of the cards which I have seen used in connection with that heading have had places marked for punching—"Good for one visit," "Good for one Crying Towel," "This card permits the bearer to weep on the chaplain's shoulder," etc. Chaplains have actually gone to the expense of having such cards printed and have thought it funny to distribute them, believe it or not. To me, they are reducing their high calling to the ridiculous minimum, one which then definitely deserves to be ridiculed.

It is true that some soldiers can be humored out of their minor or imaginary problems. But when a soldier comes to see a chaplain with a burden of sin, or when he comes and says that he simply cannot go back to the thousand hells of his foxhole, he certainly doesn't want a chaplain to hand him a card which is good for so many punches. The soldier wants the chaplain to listen to him with sympathy and understanding, even for his smallest problem, and looks for whatever Christian guidance will aid him to deal with that problem.

All of the foregoing may be just one man's idea. If so, then I am willing to wage a one-man war against the use of the expression in question and against the use of those cards which make a joke of much which I consider sacred. I wonder if our Savior would have used such cards?

—CHAPLAIN EDMUND A. BOSCH

On Iwo Jima

THE February issue of THE CHAPLAIN reached me on Iwo Jima, where I was serving with our division. Your publication means more to us out here. It is comparable to the monthly minister's conference, back in our home localities, or a "brush-up" course at our seminary. I know that you must be burdened with correspondence, but I just wished to add my personal thanks to what I know must be the gratitude of every chaplain receiving this stimulating material.

On Iwo, it was my privilege to serve with our medical battalion, ministering to the wounded, though I must

that their spirit of facing their ries—even, at times, death—was h that it was rather they who istered to us. I know what deep gious faith means to such men. ver will I forget one man who, en dying, and knowing that he soon uld pass on into a greater life, said y this as he died—and it was more n scores of sermons I have tried give or have heard: "I hope those er fellows got out all right. . . . all right, chaplain, I believe . . ."

—CHAPLAIN J. R. NOFFSINGER

At the Peace Table

HE problem of "The Church at the ace Table" as suggested by Chap- n Lawrence D. Graves in the first ue of THE CHAPLAIN, is indeed perti- nt at this time. There is one thing can almost be sure of—the church l not be represented by one man, ected by the church as their spokes- n, at the invitation of the Four eat Powers. There are two main sons for this. First, the church is united to the extent that such a ection could be made, agreeable to churches. And the second reason hat political leaders of our nations ve never felt it necessary, or even visable, to consult the church on problems of national or international importance although there have been times when individual church leaders have been consulted.

The fact is that most of our leaders know what is *right*, know what is *moral* (which is a testimony to the effective teaching of the church in their lives), but, for many diverse reasons, they cannot bring themselves to accept God's Way, as interpreted by the church. The tendency is to dismiss the church as being too idealistic. A study of the advance of civilization clearly demonstrates that, only as a State accepts the realistic idealism of the church as a guide for action does that State make positive progress. The greatest example of this is the Constitution of the United States—founded upon religious principles translated into political terms—principles which have not been fully realized as yet.

The church will come to the Peace Table in like manner as it did at the Constitutional Convention — through the men who make up the personnel of the Conference. The peace will be Christian to the extent those men understand and comprehend the full implication of God's message.

—CHAPLAIN MILTON B. CRIST

HUMANITY'S GUIDEPOST

WHERE SHALL WE LOOK for the answer to the problems that weigh upon us today? One thing is clear: Our problems and our difficulties, our sense of bafflement and confusion, do not spring from any material causes, nor from an inability to visualize our potentialities and our possibilities. The roots of our tragic shortcomings lie in the realm of the spirit. Time and again we find ourselves defeated in efforts to improve conditions within and among nations solely because of the spirit which animates human relationships. Our most earnest endeavors often flounder because we fail to find reliable guideposts in the basic sphere of relations of man to man.

Yet such guideposts exist—plainly to be seen by those who wish to see them, easy to follow by those who realize their surpassing worth. They are embodied in a book—the Book of the Ages, the Holy Bible.

—CORDELL HULL

BOOK NOTES

In Spite of All. *By Archer Wallace. Abingdon-Cokesbury. $1.*

THIS is an inspiring little book, filled to the brim with stories of people who have made good despite handicaps. We can see good use for the material herein by chaplains who must speak to men forced to face life wounded and crippled. The ten characters treated are Beethoven, William Cowper, Elizabeth Barrett Browning, Francis Parkman, Madame Curie, Sir Walter Scott, Schiller, Spinoza, Grey of Fallodon and Katharine B. Hathaway. And their disabilities run the handicap gamut from plain melancholia to the severest physical incapacity.

In the vast "free-masonry of suffering" these ten might stand for all the millions of obscure people who somehow find happiness and success amid burdens that floor their weaker fellows.

"AZ You Were!" *By Chaplain Alva J. Brasted. Cartoons by Cpl. Edgar Allen, Jr. Morehouse-Gorham. $1.25.*

NO CHAPLAIN in the armed forces needs any introduction to the author of this snappy little book of brief messages and cartoons. Chaplain Brasted, now retired but continuing his magnificent service to the Chaplain Corps as editor-in-chief of our distinguished contemporary, *The Army and Navy Chaplain*, is known the world over for his writing. No author has done more to supply chaplains with inspiring reading and practical service. His two other books, *Service to Service Men* and *For Victorious Living*, have had a tremendous distribution and are highly regarded wherever members of the armed forces foregather.

Thus chaplains will hail with delight this latest volume from Brasted's pen. Cleverly mingling the meaty with the humorous, *"AZ You Were!"* is comprised of 26 messages and 27 cartoons. And there's not a dull line in all the 156 pages. The 26 terse chapters, with headings from A to Z, not only run the gamut of the alphabet but describe succinctly the qualifications which should characterize every good soldier. Beginning with "Alertness" and winding [illegible] with "Zealousness," all subjects are treat[ed] with deep spiritual insight seasoned with [a] dash of humor and permeated with [the] author's broad understanding of the soldi[er] and his problems.

The cartoons by Cpl. Allen fit the text l[ike] a glove. A young cartoonist from Brookl[yn] Allen has been in the Army since 1941, a[nd] his major assignment has been to sket[ch] cartoon posters stressing chapel attendan[ce] morale, military dress and the like. Bef[ore] entering the service, the cartooning corpo[ral] contributed to a large number of natio[nal] periodicals.

Chaplain Brasted's chaplaincy service da[tes] back to 1913, with service in the Philippin[es] a stretch in France during World War [I] and four years as Chief of Chaplains of [the] U. S. Army. He reached retirement age [in] 1943, but continues his invaluable service [as] editor of publications for the Chaplai[ns'] Association of the Army and Navy.

Chaplains everywhere could not do bet[ter] than to obtain a copy of this little bo[ok] then recommend it widely to their men. [It] is also an ideal gift from home churches [to] their members in service, and should [be] brought to the attention of local pastors [or] service men's committees in the local churc[hes] when queries come to the chaplains fr[om] those sources, as they often do, concern[ing] suitable reading material that will ensn[are] the interest of men and women in need [of] spiritual and morale stimulus.

History of Y.M.C.A.—Church Relations. *S. Wirt Wiley. Association Press. $2.*

ALTHOUGH the Young Men's Christian A[s]sociation was born within the shadow [of] evangelical Protestantism, there is no de[nial] ing the fact that there have been times wh[en] relations between the "Y" and the churc[h] have been so remote as to be almost n[on]existant. That has been due more to the l[ack] non-ecclesiastical character of the "Y" th[an] to any essential difference between the ide[als] and aims of both.

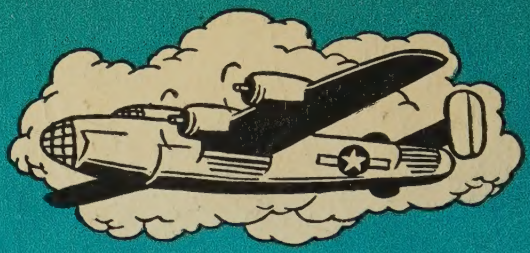
Signs now, however, point to an e[ver] closer approachment in the postwar yea[rs] And that is as it should be. The steps t[hat] are currently being taken to work out p[at]terns of co-operation adequate to the press[ing] needs of the times will be better underst[ood] by anyone who gives this carefully do[cu]mented historical analysis the study it [de]serves.

"WAR OF ATTRITION"

WE HAVE HEARD MUCH from the military standpoint of "war of attrition." The minister's whole life is a war of attrition. It is the bearing down of repetition, a major danger of a calling which is full of recurring items. The mind and temper are worn down by the attrition of the same thing over and over again. . . . So much of his life, if he holds to his task in season and out of season, follows the pattern of that figure of Greek mythology, Sisyphus. Sisyphus rolled a heavy stone up to the top of a hill, only to have to roll it down again and the whole labor start anew. It gives us a picture of the Rev. Mr. Sisyphus rolling the stone up and through the week to the hilltop of Sunday, then starting at the bottom again on Monday. No wonder that a spirit of futility develops. . . . The wearing down of the spirit through repeated effort which seems to have the pall of comparative futility over it, is something the preacher must be ready to meet.

—HALFORD E. LUCCOCK

From *In the Minister's Workshop* (Abingdon-Cokesbury)



Flight Lines - Past

I FLY the grueling miles of sky
And watch the fleecy clouds dance by,
As on they dance, I quietly sing
A self-made song, a silly thing—
About the birds, and home and love,
About the sun, the moon above,
Big trees, fragrant flowers, quiet brooks,
Rolling hills, winding rivers, secret nooks.

In all the places, I shall spend my hours
Amid serene solitude and quiet bowers.
Again I shall think of flight lines flown,
And all the fellows I have known;
I'll reminisce by myself and think,
And at the sky I'll gently wink.
As a lover, I shall lovingly press
A kiss blown skyward with strong caress.

Because in my heart I am aware
For me flight lines are a past care,
Then solemnly I shall reverently pray,
Because I lived through to see the day
When men at last have found a peace,
A time when war and hate would cease
And youth could live and learn and grow,
And their God worship, love and know.

—CHAPLAIN DAVID W. ISAAC